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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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them a little book which some of you know, called "The Girls' Year Book," and they had a Weymouth Testament that some one else had given them. Both these books are in the hands of the authorities; they appeared at each trial session on the judge's desk.

* * * * * * *

I am concerned and feel myself responsible only for Seniha and Madalet, the two girls who have been the center of all the storm.

* * * * * * *

Like many foolish teen-age children, the girls kept diaries, in which they recorded their innermost thoughts. One of them was a little unwise in the way she advertised this fact, suggesting that there might be some secrets in her diary. She often made slighting remarks about things Turkish, too, which was not only unwise, but unnecessary. She was told this by us, and by her friends, but could not seem to change this quirk in her mental attitude. (I can say with an absolutely free conscience that I never by word or attitude ever expressed to any child other than my highest appreciation for everything pertaining to Turkey in particular and things Eastern in general.) This was entirely her own attitude about things.

* * * * * * *

A group of girls motivated, we think, by what they thought to be patriotism, plus the desire to pay back some little personal grievances which came about through jealousy largely, formed a club and decided that they would watch for a chance to make known to the authorities the going on of what they considered a wrong thing in the school. A former teacher who had been dismissed because her grade no longer existed, and who had felt very bitter about it, supplied the girls with all the necessary impetus. They learned where the diaries were kept. So one day, about the middle of December, the diaries and two books fell into the hands of those "Wide Awake Girls," as they called themselves. Instead of bringing the matter to Miss Jillson's attention first, they took the books to the Department of Education in Brousa, and it was after this that the investigations began.

* * * * * * *

During the investigations and legal proceedings, we were always treated with the utmost courtesy, and everything was conducted in an orderly manner.

* * * * * * *

The law which we are supposed to have broken states that no religion may be taught and that no pupil can be required or induced to attend religious ceremonies, and that no punishments may be inflicted if they fail to do so. The maximum penalty for breaking the law is fifty liras fine and one month in jail. We have not broken this law, to our knowledge. We have never allowed any pupil to attend religious meetings, much less required them to do so. We have not taught religion in the school, nor have these interested girls been baptized or "converted to Christianity," as the Turkish newspapers state so glibly. The numerous newspaper lies have been appalling and have influenced public opinion. We have been accused of many startling things, and if every one had believed what they read, matters might have been a great deal worse.

* * * * * * *

I won't enlarge on how hard it has been for each of us, for multitudinous reasons. You can well imagine that. The prayers and thoughts and sympathy of all of you have helped beyond telling, and personally I feel that since the first hearing I gained the moral courage, the strength, the attitude of mind, and all else I needed to carry me through the whole experience. The members of the mission, especially those in Constantinople who carry the responsibility for things, have been perfectly wonderful and have given the most vital sort of help. The American Ambassador and his wife were kindness itself in all their connection with the matter. We have had a fine lawyer, who is learning a good many things about the American Board work in Turkey that he didn't know before, and who is defending us in a splendid fashion.

Many in the mission think, and all of us hope and pray, that this experience may be a means of clearing the atmosphere, and of defining some issues that none of us, including our Turkish friends, were very clear about.

Mr. Luther Fowle, one of our splendid missionaries at home on furlough, wrote in a very fine article in *The New York Times* for February 19th: "The significant thing is that for the first time in history an Asiatic Moslem country, long steeped in autocratic and theocratic traditions, dares to launch out on the hard but rewarding path of religious freedom, with Church and State separated. Against the background of Western history in matters of Church and State, great is the accomplishment of five brief years in Turkey. Of course there will be mistakes; of course there will be setbacks; of course those in authority must be most circumspect in handling the masses, grown up in quite other religious ideas."

In the past, religion and nationalism have been one in Turkey. Theoretically they are now separated, but actually this is far from true, and *the crux of the matter lies here.*

Aside from the careless, untrue newspaper articles in the Turkish press, there have been many lengthy and thoughtful ones written in magazines. I wish each of you could read the ones that have appeared in *Hiat,* a literary magazine. You could then understand the attitude of some of the educated men, and you would be even more sympathetic in the whole matter. Turkey has been getting ready for the facing of just such an issue. Our mission, too, will get our work on a better basis, so far as the official understanding of it is concerned. One educated Turk writes that the Brousa affair is a straw that shows which way the current is flowing.

DEVELOPING A CHRISTIAN ATTITUDE TOWARD THE AFRICAN

The ninth and last of a series of articles by Ray E. Phillips of Johannesburg. This series in pamphlet form is now available for discussion groups on Africa, the study of the year. Write to Harvey L. Meeken, Agent, 14 Beacon St., Boston.

A GENTLEMAN and I were walking down a Johannesburg street. We approached a group of native men who were gathered before a rude building, and who were talking, all at once, in a curious way. As we passed they were saying, "Baba wetu o sezulwini; ma li ngcweliswe igama lako; umbuso wako ma u ze. . . ."

It sounded funny, and my companion laughed: "Poor benighted Kaffirs! They're a queer lot."

"Wait a minute," I said. "Do you know what they are saying?"

"No."

"Why, they are saying, 'Our Father Who art in heaven, hallowed be Thy name. . . .' They are praying the Lord's Prayer!"

My companion was confused. "Why . . . I'm sorry. . . . Of course, I didn't know what they were saying."

It makes a difference when we do know what people are saying. Much misunderstanding arises through lack of knowing the other man's language.

I was talking, one day, with Mr. Russell, manager of a large compound of native mine workers in Johannesburg. As we talked, an English miner stalked into the room in a fuming rage.

"Mr. Russell," he said, "there's a —— Nigger in my work gang that I want fired! I won't have him work for me another shift!"

"What is the trouble?" asked Mr. Russell. "What has he been doing?"

"He's been swearing at me to the other Niggers!"

Mr. Russell turned to me and said, "Mr. Phillips, sit down a moment. I want you to see the kind of thing that is happening here all the time." He sent out into the compound for the native, one James, an Umsuto.

"James," said Mr. Russell in his native language, "what's the trouble between you and your boss?"

"Why, Nkosi (Chief)!" said James, surprised, "there's no trouble between me and my boss."

"But he says you are not respectful to him; that you have been talking about him to the other workmen. He says you have been swearing at him."

James was mystified. "Why, Mr. Russell, I wouldn't swear at my boss."

Mr. Russell turned to the white miner. "What was James doing when he swore at you? What did he actually say?"

"I don't know what he *said;* I don't know his Nigger language! But he was over with the others, and I saw him look my way and then talk loud, and throw his arms around and point my way! I know he was swearing at me, all right!"

Mr. Russell turned then to James. "What were you saying to the others when you threw your arms around and pointed at your boss?"

James' faced cleared: "I remember. You know we have a bunch of new boys on our gang. Some of them were drilling their holes too close to the surface of the rock, and I told them they must dig straight in; deep; or the dynamite would simply blow a few pieces of rock all over the shaft and wreck the wooden supports. My boss was sitting on the wooden supports. I was showing them with my arms how the rock would be blown out."

The compound manager explained this to the white miner. He subsided at once and went away quite mollified.

"That sort of thing," said Mr. Russell to me, "is happening here constantly. The most absurd charges are made against these boys because their bosses don't understand their language. As a result the bosses are suspicious and interpret harmless acts and words as dangerous or as an attack on themselves."

Travelers through Africa have great difficulty in thinking rightly of the African because of his strange tongue; languages full of gutterals, clicks, and other unusual sounds.

And it doesn't stop with the language. The customs and habits of life of the people seem to brand them as eternally inferior. Of the heathen African it might as well be written as of the Indian:

> "The poor, benighted Hindu,
> For clothes he makes his skin do."

It is easy to allow the conviction to grip us that any one who goes without clothes is "benighted"; that any one who wears nothing but a monkey-tail girdle around the waist, with flaps at front and back, is little better than the animals. We don't inquire why it is they don't wear more—to discover that on health grounds the custom has everything in its favor. Or, with regard to language, that the Zulu and other Bantu languages are beautiful and wonderfully constructed languages, being far more accurate in many ways than English for expressing details of life that the natives know. For instance, a native man can describe to another a cow he has purchased. The other can go to a herd of five hundred cattle and pick out that one cow at once without any difficulty, solely from the description given him.

FACTS LACKING

Many travelers return from world tours with incorrect impressions of the natives of other lands; ideas jumped at after superficial observation. Many, even of our Christian people, neglect to visit the missionary—the man who could interpret the native people to the traveler—and they are apt to return with a hopelessly distorted idea of the why and wherefore of missionary work.

While on furlough in America we received a letter from a business man in the Middle West who had visited us recently in Johannesburg, asking us to come to his city, and as soon as convenient. A prominent manufacturer in his city had just completed a trip around the world, had addressed the Rotary Club, and scathingly criticized the missionaries. Our friend wanted us to come and speak to this Rotary Club. We went, spoke, and showed our films—some moving pictures of African life and missionary work. The manufacturer was introduced to us after the meeting. "Do you mean to say that missionaries in all these foreign lands are doing work like this?" he asked. "I haven't heard of it as I have traveled about." I assured him that the missionaries were doing that kind of thing in all those countries, adapting their message and methods to the needs of the people. I asked if he had met missionaries in the countries he visited. "No," he confessed, "but I talked with a good many people in hotels and on the boat. Most of them seemed to be down on the missionary. But," he said, "you tell a different story, and your films are impressive. I guess I had better not say anything more about the missionary until I know more about the subject."

Another business man in Massachusetts said to me, "I have never been interested in foreign missions. They are so unnecessary. I once saw a cartoon, which showed an African village, and a decrepit missionary with frock coat calling to the natives to come and hear him preach. 'Well, what then?' they asked. 'Oh,' said the missionary, 'I'll show you how to make money.' 'What then,' they inquired. 'When you have made money, you can come back and retire.' 'Ha, Ha!' laughed the natives in great glee, 'we are doing that right now. You have nothing to give to us.'"

"That," said the business man, "has always been my view. We send you missionaries to teach those people to wear clothes, to build houses like ours, to eat our food—and they don't need any of these things! They are far better off without them. Why not leave them alone?"

We discussed then what it meant to be a heathen: it meant living under a perpetual cloud of fear, since life for the native is a nightmare, a constant fight to ward off the attacks of the evil spirits—a terrible existence, relieved only by the wild dance and the drinking orgy. And then we described the transformation wrought by the Gospel—not so much a re-birth as a being born for the first time into life abundant; we talked of what it means to be secure, to count as one, to feel that the Great Spirit thinks of you, loves you, and wants *you* to be His son!

This talk led on, as have so many, to the discussion as to the black man's ability. "Why, then, hasn't the black man developed a high type of civilization of his own?" We discussed the obstacles to such development in Africa: geographical—the wide Sahara, the enervating heat, the jungles; disease—95 per cent of the children full of malaria before the first birthday, yaws, sleeping sickness, etc.; religion, compelling to conformity with tribal codes, stifling all progress. Then we talked of certain colored individuals who have already arisen high: Prof. George Carver, Booker T. Washington, Principal R. R. Moton; prominent, like Professor Jabavu, Dr. Molema and Mr. Selope Thema.

"Yes," he said, "that may be true, but not all of them are Booker T. Washingtons."

THE SENTIMENTAL CONCEPTION OF "LOVING YOUR NEIGHBORS"

A young man at one of the student conferences voiced another obstacle to approaching the African in the right spirit.

"This idea of 'loving your neighbor' has always 'stuck in my crop,'" he said. "I can love a few people, but to love the black, yellow and brown man—I can't see anything in that idea!"

I asked him just what he thought it meant to "love" these people.

"Why, the kind of love, of course, that a man has for a woman."

"Did you ever think of it as being the kind of love that a man might have for another man, or a woman for another woman?"

"No, I've never thought of it like that."

We talked over the kind of love that one business man, for instance, might have for another—the deep understanding and sympathetic interest in him and in his success; the willingness to come to his aid in all times of trouble, to extend credit to him until it hurt, to share with him the fullest and richest opportunities for enjoying life that he had experienced.

"Why," said the young fellow, "that makes it much clearer in my mind. I believe I *could* 'love' those people in the way I love my brothers or best boy friends."

I told him, then, of the wife of a new missionary who had come to Africa with the sentimental, girl-boy conception of "loving" the native people; how she ran and kissed the first native women and babies she met after landing from the steamer; and how she rather sorrowfully confessed to an older missionary a few days later that she didn't think she was going to like being a missionary—she "didn't quite enjoy kissing the dirty, unwiped faces of some of the babies!" Brotherhood with the needy of humanity is not soft sentiment, but intellectual understanding and the will to minister to those needs and to share in life's good things.

David Grayson has said a wise thing in his "Adventures in Understanding." "We make our own people," he says, "as we go along, by our treatment of them; fashion them, much as God does, after our own image." Co-workers with the Creator! These people are in the making. We who have something of supreme worth should pass it on. The Africans and others will be sure to get the less worthy things from others. They are fast getting them. If, after years of endeavor, we find that they exhibit an unfriendly, militaristic, hateful attitude toward us, we may rest assured that it is because they have learned it from us, from the hard, grasping, pagan side of our modern civilization. The Christian task is none

other than to capture the whole life of nations and peoples so that we may all live together as fellow-citizens in a transformed, improved, world order.

THE CHRISTIAN VIEW OF THE WORTH OF THE AFRICAN

Sir Oliver Lodge, in a lecture before a group of Oxford scientific students, is reported to have held up a handful of material in his hand:

"I hold in my hand," he said, "enough explosive material to lift the German fleet from the bottom of the Baltic Sea and put it on the top of the hills behind Manchester."

What powerful explosive did he hold in his hand? Mud! Common mud taken up off the University grounds as the lecturer entered the classroom!

Sir Oliver Lodge was talking about atomic motion. He was saying that when we get a machine to harness the motion of these infinitely small, rapidly moving atoms, that we shall have undreamed-of power placed at our disposal. Then, a teaspoonful of material, like mud, will provide enough energy to drive a freight train twice around the world at the equator! Science is saying some wonderful things today about mud.

What science is saying today about mud, the Christian Gospel has been saying for 1,900 years about earthy people.

When Dr. Cornelius H. Patton returned from Africa some years ago, he told of speaking to meetings of heathen peoples and of having them stand up in front of him, looking, as they did so, as though they had been pushed up through the earth. Their hair had been saturated with clay; their faces daubed with it. "Of the earth, earthy" was the way Dr. Patton described these African savages.

Rev. C. Silvester Horne, that beloved English preacher, who lectured at Yale in 1913, said Christ's attitude is summed up in that verse of the great Christian hymn:—

> "Were the whole realm of Nature mine,
> That were a present far too small.
> Love so amazing, so Divine,
> Demands my soul! . . ."

and he went on: "That is to say that my soul is a greater and bigger thing than the whole realm of Nature. It affirms that the soul of every forced laborer on the Amazon is of more value than all the mines of Johannesburg, all the diamonds of Kimberley, all the millions of the magnates of America. It affirms that in God's sight all the suns and stars that people infinite space are of inferior worth to one human spirit dwelling, it may be, in the degraded body of some victim of drink or lust, some member of the gutter population of a great city who has descended to his doom by means of the multiplied temptations with which our society environs him. It is a romantic creed. But if it is not true, Christianity itself is false."

If we don't know this, let us go back and reread the words of Christ regarding real values. "What shall it profit a man if he gain the whole world and lose his own soul?" "What shall a man receive in exchange for . . . this precious soul-stuff —the life—within him?" There is no bargain which can be conceived of which will equal the value of a man, *any* man, of *any* race.

If, and when, we really see the African from Christ's viewpoint, this whole task of Christian Missions will clearly be seen to be not only the most romantic, but the most practical, most business-like proposition we have ever touched. Dealing in matters of supreme value—men and women and children! Reaching down and assisting the Father to transform them—earth-bound folk—mud—into human beings; humans with souls awake, able and worthy to take their place by our sides as fellow children of the Father and citizens of His Kingdom of Brothers for which we pray and work.

If you, reader, are still young, with your best years still ahead of you, give the appeal to missionary service a decent, fair chance at your life. So many different kinds of workers are needed today that you can find a place where you can invest your life mightily in the future of a race of men, and with resulting great satisfaction to you here and now. If you have passed the age of thirty or thirty-five, and are hardly eligible for missionary service, look around you; inspire the finest young men and women within your reach with the vision of some of the sore spots of earth awaiting their ministry in a Christ-like spirit. And then send them out, and back them up with prayers and enough of the financial sinews of war so that they may be able to do a worthwhile task—your task, and mine, and Christ's.

THOUGHTS ON THE "WHY" OF FOREIGN MISSIONS

By Rev. Robert B. Whitaker, Lintsing, China

THE modern missionary enterprise grows out of our Christian conviction that we must share the best we have. Either we have no experience worth while of the beauty, the joy, the fullness of life in the Christian way, or else that life cannot be confined. The foreign missionary movement is the overflow of the abundant life of the home church. The Christian faith has developed in us knowledge of our spiritual kinship with those of other races. The missionary impulse naturally follows: we must share with our brother this gift from God.

But there is another approach. From one standpoint, the whole work of Jesus may be described as a breaking down of barriers—the age-long barriers which have separated man from man and man from God—barriers of class, creed, nationality, race, which have divided men who were meant to live and work together. The fundamental necessities of the spiritual life are two and two only. We must have God, and we must have our brother. Apart from either, our Christian experience is impoverished. The Great Commission will never be abrogated until we have

erased these old barriers and have built upon earth a City of God, an incarnation in a great world community of the will and spirit of Christ our Lord—the will and spirit of God the Father. "God hath given to us a ministry of reconciliation" and we cannot rest until we have fulfilled that ministry.

China is as good an example as any of the supreme need of modern missions today. Due to the past eighty years or more of foreign aggression in China and to the present unwillingness of some to give up rights oftentimes unjustly won, we must face the fact that there is a great barrier of misunderstanding, suspicion, and distrust to be overcome before East and West can stand together in the spirit of brotherhood and good will. Here is the opportunity of the American Church through disinterested service and a spirit of practical brotherhood to prove to China that there are those in America who are thinking more of China's rights in the Orient than their own. As a part of our missionary task at home we can make the sincerity and honesty of our purpose evident by unceasing effort to get our government to negotiate new treaties with China "on a basis of reciprocity and equality" without waiting for other powers or for some future day when peace, unity, and stability have been achieved in China. On the field, the missionary can prove in his life of service for China that there are foreigners in that ancient land who are there only to give, not to get.

Even more serious in consequence than foreign aggression in China is the white man's sense of superiority to the Oriental often displayed in his every attitude. Although dealing with one of the greatest of earth's races, with a long and honorable history, and with a culture which in some regards the West has never equalled, we have treated the Chinese at times as though they were children; then again, as a race of servants, "laundrymen and coolies" created primarily to do the white man's bidding. Is it any wonder that in a China newly conscious of herself as a nation in the modern sense, with a reviving appreciation of her great cultural heritage, we face a delicate situation between the races? Here, then, is the challenge to the American Church and to the American missionary.

In Christ the old racial and religious loyalties are transcended in a new and higher loyalty. God is creating a new race of men and women who are conscious of their spiritual kinship with all who love and strive and suffer for the common good in the spirit of Christ. Men and women of this new race, whether Chinese, American, or Indian, recognize no child of God as a stranger or foreigner, for we are all "fellow citizens with the saints and of the household of God." This is the only practical, workable way of bringing East and West together. The missionary is a man who, while still loving his own country (loving it all the more because he has to live out of it), has nevertheless become conscious of a higher loyalty to the new race which God is creating and of which Jesus was the first-born. He is, then, a peacemaker, a reconciler, a mediator, who lives in a country other than his own that he may help build for the better day when national and racial barriers shall have been transcended in the new brotherhood in Christ. But until in both East and West this has been accomplished, no man except one completely lacking in understanding can say that our missionary motive is wanting and that our task is done.

But not only is there the personal necessity to share the best we have; and the social necessity for winning our brother through breaking down the barriers between ourselves and him. In addition to these there is the institutional necessity for the foreign work of the Church in order to save that institution from nationalism, provincialism, and from the sort of dry-rot which threatens all self-culture societies. No church is a real church in the Christian sense in which the dominant spirit and emphasis is Americanism or any other national or sectarian emphasis. Not only for the reasons given must the old barriers be overcome, but also for the sake of the very life of the Christian brotherhood, the Church. The Church must become catholic to save itself. The missionary movement is helping the Church to understand that the true test of catholicity is not inclusion of all, but a hospitality, a breadth of spirit and understanding, which make it capable of serving all, and of meeting their deepest need. It is our part to make the Church the kind of a fellowship in which birth into this new and broader brotherhood becomes the natural consequence of participation in its life. The only way in which this is possible is by the Church itself becoming an international, or perhaps we should say supernational, brotherhood, including in its circle of love and care all nations and all races. Within this brotherhood, as a matter of course, the strong and privileged should help to bear the burdens of the more unfortunate; otherwise, our brotherhood is in name only.

LOVE KNOWS NO FRONTIERS

Some years ago there was a great phrase used in the Yearly Epistle of the British Society of Friends. Some one in a moment of inspiration wrote, "Love knows no frontiers." This might well be taken as the watchword of the modern missionary movement. We seek to fit the church, both at home and abroad, to include in one great family of love all races—black and brown, yellow and white—that all alike may find inspiration and guidance in the common family of God. Although of differing backgrounds—Jewish, Mohammedan, Hindu, Buddhist, Confucianist, Christian—some day all the treasures which we have won in our common searching after God shall be brought to the feet of Jesus, and in him we shall transcend the age-long barriers which have separated us one from the other. Then, and then only, will our task be done.

"THE MOST SUCCESSFUL MISSION OF THE AMERICAN BOARD"

By RUDOLF HERTZ

Rev. Rudolf Hertz came into the American Missionary Association Indian Mission ten years ago as successor to Rev. Thomas L. Riggs, D.D., who, after half a century of strenuous missionary service, became General Missionary Emeritus. Mr. Hertz is "Pastor at Large," with general charge of all the A. M. A. Indian work, especially evangelization and church organization. He is general superintendent of all Congregational Indian churches and Indian missionaries, visiting the churches all the year round, and traveling great distances in all kinds of weather. He visits as often as possible all Indian schools in Nebraska and North and South Dakota and Minnesota where there are Congregational Indian students.

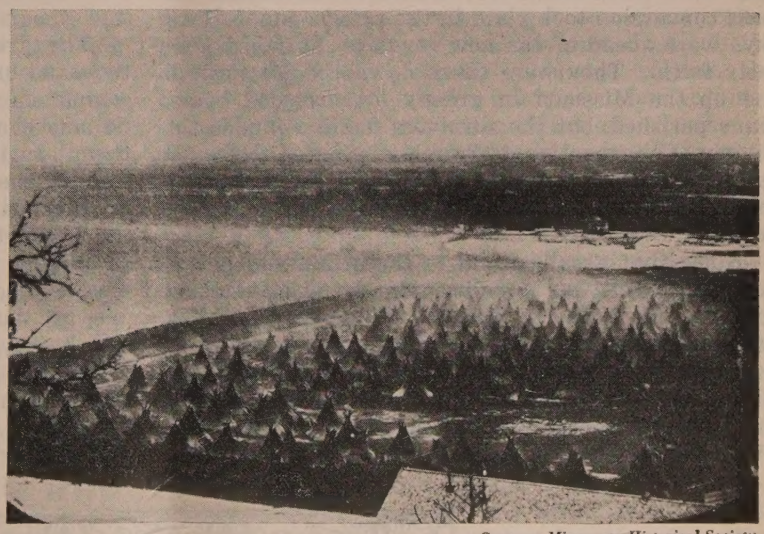
IN the early days of the Board no group of people was more on the conscience of missionary enthusiasts than that of the American Indian. In consequence, a number of missions were started among Indian tribes. The first were naturally among those Indians who had come into intimate contact with whites. Some people, however, looked beyond the borders of civilization toward those tribes which had not yet been changed, favorably or otherwise, by contact with the whites. To be sure, there were many who thought it was entirely hopeless to win the wild Indians for Christ. By reputation, if not in actuality, the Dakota or Sioux Indians were the wildest and, therefore, presumably the hardest tribes to convert. The few soldiers and fur traders who had made contacts with them had confirmed this rumor.

Two young brothers, however, Samuel and Gideon Pond, members of the Congregational Church of Washington, Conn., conceived the idea of becoming missionaries to these Indian tribes of the Far West. As no missionary society was ready to send them, they went out as volunteer missionaries, paying their own way and making their own living while among the Indians. They had just established themselves when, in 1834, the American Board sent out Dr. Thomas S. Williamson on a tour of exploration, with the special purpose of inquiring into the advisability of starting a mission among the Dakota Indians in Minnesota. His report to the Board was favorable, and the following year he became the first commissioned missionary of the American Board to the Dakota Indians. Two years later, a young minister, Stephen Return Riggs, and his wife received an appointment to the same mission.

With the help of the Pond brothers, they were able to master the native language. A noted mixed-blood fur trader, Joseph Renville, after whom counties in both Minnesota and North Dakota have been named, was also a great help to them. He aided them in their first Bible translation, and, although a Roman Catholic, he and his family became some of the first leaders of the native church. But progress was slow. After twenty-five years of intensive work, the missionaries had succeeded in gathering but a small group of native Christians around them, while the great bulk of the Dakota nation, at least thirty thousand of them, were still in the darkness of heathenism.

Then came the Sioux Uprising of 1862, when for the last time the Eastern Sioux tried to kill or drive out all the white men from their ancient hunting grounds. In the short space of one month, over one thousand homesteaders lost their lives. All the mission buildings were destroyed, and the missionaries barely escaped.

The situation was desperate. The work of a generation seemed wiped out. The newspapers of those days showed the intense feeling in Minnesota. One day an advertisement appeared in a St. Paul paper reading something like this: "Twenty-five dollars reward for the first five Sioux scalps. Deliver at the office of Dr. ——." One of the missionaries protested in the next issue, saying that making war



Courtesy Minnesota Historical Society

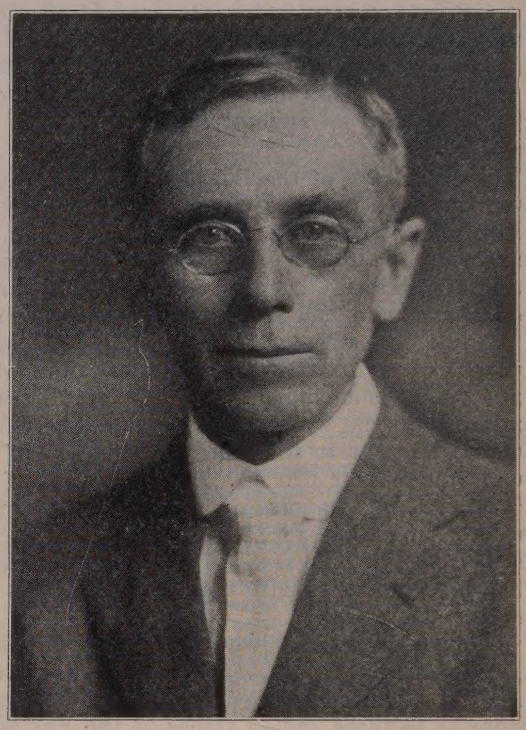
PRISON CAMP AT FORT SNELLING

upon dead people was the very thing in the Indian manner of fighting to which Christians objected. An editorial replied to this protest by telling the missionaries that they had had their chance and had failed; they had better go back East where they came from; the citizens of Minnesota knew how to handle the Indian problem; they had always told the missionaries that the only good Indian was a dead Indian and they would see to it that from now on all the Indians in Minnesota were good.

For a while, of course, it was war. Some of the worst Indians escaped into Canada, but the great mass were assembled in a big prison camp. A court martial found hundreds of them guilty of murder and condemned them to be hung. President Lincoln, however, personally went through all the papers connected with this court martial and commuted the sentence of all except thirty-eight, who were hung at Mankato, Minn. It is interesting to note that a member of the tribe, the youngest drummer boy enlisted in the Civil War, is still living at Santee, Neb. His name is Capt. B. J. Young.

The missionaries did not follow the newspapers' advice, but went right into the prison camps. The same Gospel which they had preached for twenty-five years with so little success, they preached again to these imprisoned Indians, but with a difference. The Indians had always been interested in the Bible stories, but they could not see why they needed Jesus, since they had lived so many centuries without a Saviour. But now, how different a situation! Already thirty-eight of their number had been hung, and the rest did not know whether maybe tomorrow word would come from Washington that they, too, should be executed. They felt very much in need of a Saviour and friend, and listened eagerly to the message of the missionaries. They were also greatly impressed by those of their own relations who had been converted in the years previous to the Uprising, and who remained true to their Christian faith throughout the terrible prison experience, even when they were threatened with immediate execution. A mass conversion took place in the prison camp. Hard days were ahead of the new converts, but they kept their faith. They were taken down the Mississippi and up the Missouri in greatly overcrowded boats. Many perished, but the survivors finally founded the Pilgrim Congregational Church of Santee, Neb. It was well named, for they had indeed been pilgrims for a number of years before they reached this final abode.

Since that great revival in the Minnesota prison camp, the Gospel has spread rapidly among the Dakota Indians. In 1879 Dr. Thomas Williamson and Dr. Stephen Riggs presented to the annual meeting of the Dakota mission a complete translation of the Bible into the Dakota language. Soon afterwards, these aged missionaries went home to their reward. They left the work in the hands of their children, Dr. John P. Williamson, the missionary to the Yankton Indians, Dr. Alfred L. Riggs, the founder and principal of the Santee Normal Training School, and Dr. Thomas L. Riggs, the missionary to the Western Sioux. Of these only Dr. Thomas Riggs is still surviving, but two more of the third generation are still in the mission: Rev. Jesse P. Williamson, who has for many years been general missionary for the Presbyterian Indian work, and Dr. Frederick B. Riggs, the principal of our mission school at Santee.



FREDERICK B. RIGGS

Principal, Santee Normal Training School

The great task of evangelization of the thirty thousand or more Dakota people has practically been completed. There are few families among them who do not belong to one of the churches working among them. In 1883 the American Board turned this work over to the American Missionary Association, while another part of the work came into the hands of the Presbyterian Church. Our Dakota Mission truly graduated from the American Board, but the influence of those first great missionaries is still alive. We are building to this day upon the foundation which they laid, we are using the Bible which they translated and the songs which they wrote, and we are continuing the publication of the mission periodicals which they started. Our debt to the American Board is great.

MISSIONARIES VERSUS BUSINESS

By REV. ALBERT DONNELL of East Lansing, Mich.

IN '90–'92 I was pastor of the Congregational Church in Bluehill, Me. One Sunday my sermon advocated foreign missions. The next morning a group of men in one of the village stores attacked me and the sermon, with arguments as to the needlessness of missions because of the sufficiency of the heathen faiths, and the comparative innocence of heathen lives.

There was present a deep-sea captain, who listened to our conversation. At last, not knowing the captain's sentiments, but thinking to divert the conversation, I said: "Captain, you have been in all parts of the world; what is your idea as to foreign missions?" His reply surprised me, and those who had assailed me.

He told them that they were a vast variety of variegated fools (that expresses his thought, but not in his language); that he had traded in the South Sea islands with safety because of the missionary influences for Christianity and civilization; that where missionary influence was strongest the trading was the best and most profitable; and that before missionaries were there traders and their vessels were not safe.

It was the most convincing, and most profane, apology for foreign missions that I ever heard.

About the same time, I made the acquaintance of one who years before had sailed a packet between San Francisco and Australia. He gave me a glimpse of what such people sometimes do to "innocent natives."

He said that on one voyage, in which he had a sailor who had come down with the measles on board, he touched at a well-populated island. The next voyage he touched at the same island, and learned that most of the population were dead. He explained this by saying that when a native had measles, he would take to the water to cool his fever. That caused the measles to strike in, with fatal results. What a difference the presence of a missionary might have made!

In the South Sea islands missionaries often made trade possible, and traders sometimes made it impossible.

AFTER FIFTY-THREE YEARS IN JAPAN

By DWIGHT WHITNEY LEARNED

Dr. Learned of Doshisha University, in a letter to the Rooms, notes the most significant lines of development which the years have brought to the Japan Mission and the work in Japan. He writes on the eve of his retirement from the field.

IT has been a very great privilege to have had so many years in such a place as Kyoto in the service of such a Board as the old American Board and such an institution as the Doshisha. We are willingly accepting the policy of retirement, but I must confess that I am glad the rule of retiring at the age of seventy was not in force ten years ago.

In reply to your remark that you would like to hear of the most significant lines of development which the years have brought to the mission and the work in Japan, I will mention a few things, though they may not be such as you had in mind.

I. *As regards evangelistic work.*

The most conspicuous is the natural and inevitable result of the growth and expansion of the work—the *greatly* decreased share of the missionary in it. I was not here at the very beginning of the churches; but even when we came, in the year after the organization of the first little churches, they were still dependent on the missionary. In Kobe Mr. Atkinson did the preaching, and the prayer meeting was held in Mr. Gulick's house. Here in Kyoto the first church was organized in our house. And for many years, even after the work had begun to spread quite widely, the preaching missionaries were a very important part of the evangelistic force. Here in Kyoto we were preachers as well as teachers —at least the rest were; and even I, who never pretended to be a preacher, was sometimes called on. Ordained Japanese were few, and owing to the absurd idea that a church could not observe the Lord's Supper without the presence of an ordained man, the foreigner was often called on. At the organization of a little church here in 1898, when doubt was felt whether the little company was strong enough to justify recognition as a church, Dr. Davis made a touching plea for its recognition in order that its leader might be ordained, and thus be able to help in assisting the churches in the outlying districts to observe the Supper.

It is true that even now I am occasionally called on for that service, but it is exceptional; the churches in general have their own ordained pastors and seldom wish for anything from a missionary but his mite in the contribution box. It is also true that four missionaries are members of the Board of Directors of the Kumiai body and thus attend its meetings and know its counsels, but I gather that they take very little active part in the decisions. It is

also true that a few (very few) are still engaged in direct evangelistic work, but the most of us have small direct connection with it.

A change of a different kind is in the way in which Christianity is regarded by the people. At first, and for several years after we came, there were many who were afraid of our religion as what would today be called a "dangerous thought," liable to get one who listened to it into trouble with the authorities, as was shown when we came to Kyoto in 1876 and tried to rent a house to live in, and three times had a bargain broken when the landlord found that we were Christians. But even then there were a few who came to the missionary to learn about this strange religion, especially those who were earnestly seeking to get "civilization" for their country and who understood that Christianity was a part (and an important part) of European civilization. It is, I think, not an exaggeration to say that Christianity was largely accepted in those days as a means of getting entrance into the fellowship of civilized nations for Japan. This combined with a growing desire for Western things of all kinds produced the "boom" of the latter 'eighties, when it seemed as if all Japan might be won for Christ in a few years. The natural reaction caused the dark days of the 'nineties. In short, the first twenty or twenty-five years of our life here was a time when Christianity was either feared or sought or hated as a part of Western civilization. That has passed now. Of course there are great numbers, especially in some parts of the country, who are devoted to the religion of their ancestors, but in general Christianity is looked upon as one of the religions more or less prevailing in Japan, somewhat as Christian Science in America, and is accepted or neglected or opposed for personal reasons. Something of the joy of the early days has vanished, when great public meetings, continuing through two long sessions, were held in big theaters for preaching Christianity, but no doubt quite as useful work is now done in quieter ways.

II. *As regards educational work.*

Educational work is by no means peculiar to this mission field, but in one or two respects probably Japan differs from other countries. For one thing, the public schools provide so fully for elementary education that missions have not engaged in this form of work. It is true that there have been, and still are, some who have earnestly pleaded for the establishment of Christian elementary schools, but so far as I know it has been without result. For another, until 1899 missionaries could live in the interior of the country (anywhere outside of the few treaty ports) only as employees of Japanese, and so, beginning with Kyoto, there came to be quite a large number of missionaries residing in interior cities professedly as teachers in some Japanese school, the "teaching" often being of a very scanty kind. For still another, it is perhaps peculiar to Japan that so many missionaries are working in connection with schools in which they have little or no responsibility for the support and administration.

Speaking now of developments or changes during the past fifty-three years, one marked change is the great proportion of the mission force who now come expressly for educational work. I was the first person sent by our Board to Japan expressly for such work, and evidently the mission was somewhat puzzled by it. I well remember being asked at the first mission meeting I attended what I was, to which I replied that I was a missionary sent by the American Board. Now it is almost as strange to have a person come to the mission for other than educational work. Also the scope of educational work considered suitable for a missionary to engage in has broadened. In the early days of the Doshisha Dr. Clark wrote that Science might be taught as far as it served as evidence of the power and wisdom of the Creator, and for a number of years this institution was known to the mission and the Board as the "Training School," its curriculum of five years beginning with "Peep of Day" and "Line Upon Line," and ending with Systematic Theology. It was only with some difficulty and after some time that it became fully recognized as giving a general education for all and sundry, as well as a preparation for those planning to become preachers. It is somewhat in the same line that what is now known as Kobe College was for some time called the "Kobe Home," and likewise the girls' school here was the "Kyoto Home."

Another marked change is in the nature of the teaching which most of the missions are doing. For a number of years in the Doshisha the teaching was all done in English (as I suppose it is in India); we imported the text-books from America (it being one of my duties to keep the bookstore), and we foreigners taught all branches of learning. For instance, I taught all branches of Mathematics, History, Physics (then called Natural Philosophy), Astronomy and Economics, and I was by no means peculiar in this. But now for a long time all such things are taught by Japanese with Japanese text-books, and, except in Theological Schools, I suppose the teaching of anything but English by a foreigner is exceptional.

As to the number of young people applying to enter the schools with which missionaries are connected, there have been very great changes. In the early days there were very few. At Kobe at first there were so few girls entering that young boys also were admitted; here in Kyoto the city authorities were jealous of our girls' school lest it should draw away girls from the one city school for girls. In the 'eighties, along with the popularity of all foreign things, the schools with foreign teachers became full of pupils, with the ensuing reaction in the 'nineties. Now we are in the same condition as that of many American colleges, the problem being not to attract pupils, but to keep down the numbers to manageable dimensions. The change is especially striking in regard to girls, and this school which once had fourteen girls has difficulty now in keeping the number down to fifteen hundred.

In the early days these schools were tolerated by the Government but were left to make their own

curricula and do very much as they pleased. Now, except in such departments as Theology, they have to come into the Government system and conform to Government requirements. This includes much more time spent by the pupils in recitations and much less time outside of the classroom than I suppose any of us would like, but on the whole I don't think that there is much to object to.

The increase of interest in athletics, including baseball, football, basketball and tennis, is a very marked change since early times, and the younger girls wear foreign styles of clothing, to their great advantage.

Last, but by no means least, the introduction of kindergartens is a development of the very greatest importance and of the highest value, and some of us are not reconciled to the fact that so little seems to have been made at home of the very great place which Miss Annie L. Howe of Glory Kindergarten Training School, Kobe, had in this beautiful work.

AMERICAN MILITARY PROTECTION FOR MISSIONARIES IN CHINA

Report on a Referendum Sent to China Missionaries by the American Board in December, 1927

BY SECRETARY CHANDLER

THE Prudential Committee of the American Board on December 13, 1927, received an overture from the Congregational Church of Winnetka, Ill., on the subject of American military protection for missionaries in China. In response to this the Committee passed resolutions, of which the following two dealt with the principles involved:—

"The Prudential Committee is disposed, in behalf of the American Board, to petition the United States Government, through the State Department, that it make it possible for the missionaries of the American Board who desire to live outside the concessions, legations and other 'protected areas' to be given only such diplomatic protection as may be provided without the use, threat or show of military force and by such methods only as will promote good will in personal and official relations.

"The Committee would express its earnest sympathy with the hopes of the establishment of a stable and just government in China, and, acting for the American Board, will continue to seek, through the State Department, such speedy revision of the existing treaties with China as shall contribute to better relations between the two nations."

This statement of purpose was sent out immediately to all the China missionaries of the Board, both those on the field and those now on furlough. They were asked to state whether they approved the general attitude indicated in regard to protection and whether they approved the specific petition proposed.

The very large majority of the replies have indicated a deep desire for changes in the attitude and practice of the American Government or its officers. There have been some particularly earnest and cordial expressions of approval of the Prudential Committee action.

Stating the exact figures, replies have come from 136 missionaries out of a total force of 183. Of all the Board's China missionaries, 71 per cent favor the general attitude, 3.3 per cent oppose or question the attitude, while 25.7 per cent have not spoken on this occasion.

Of those replying, 11.7 per cent question the specific petition.

The figures showing location are as follows:

	Total Force	*Approve Attitude*	*Question Attitude*	*Approve Petition*	*Question Petition*
South China	1	1	0	0	1
Shaowu	17	12	0	12	0
Foochow	44	35	3	29	9
North China	121	82	3	79	6
	183	130	6	120	16

Those who have indicated opposition or question would probably not list themselves as "opposed to the attitude of the Prudential Committee." A few do express themselves as opposed to any change in the present American policy in China and to the presentation of any petition to the Government from the missionaries or the Board. Four such letters of opposition, representing six people, have been received. (Quotations are given below.)

Many letters showed uncertainty as to the purport and value of the resolutions. This is not surprising. The resolutions were the product of a highly composite mind. They were stated in general terms and did not come down to specific points. In regard to the petition which may be made to the United States Government, it was stated that the specific points and form of that petition have not been determined in advance. They would be subject to change according to the returns from the missionaries and from other mission boards which may desire to join with the American Board.

Thus far (May 26) the following three Mission Boards have expressed such a desire to join in the approach to the American Government: the Board of Foreign Missions of the Methodist Episcopal Church, North, the General Mission Board of the Church of the Brethren, and the American Friends Board of Foreign Missions.

The Foreign Missions Conference of North America, meeting at Atlantic City in January, and the Jerusalem Conference of the International Missionary Council in April, passed resolutions similar in purport to those of the American Board.

Following are the specific objections to the Prudential Committee resolutions, culled out of various letters, also the points of desired petition:—

Objections

1. The resolutions are pointless if, as appears on the face of them, they ask only for what now exists; but
2. It is inopportune and unwise (if that be the intention) to ask for any change of the policy of the American Government.
3. It is not a good thing to ask the Government to make exceptions for a particular class, the missionaries.
4. It is not a good time to talk about treaty revision.

These four on the side of opposition. But there were also three objections to the resolutions as being not strong enough:—

5. The resolutions request little or no change from the present practice.
6. The missionaries and the Boards would by such resolutions wash their hands of responsibility on the general policy of military occupation by foreign Governments in China. This whole policy is harmful.
7. It is not as important to present such resolutions as it is to improve missionary practice on the field in specific matters.

Points of Desired Petition

1. That the United States Government will not provide military protection for people outside the protected areas and will not extend its occupation over the edges of those areas.
2. That Consuls will assist in securing travel passes for missionaries from the Chinese Government. (This is being done for British subjects now by British Consuls.)
3. That Consuls will give information and advice as now, but will not expect to direct the movements of missionaries.
4. That no reparations or indemnities will be asked in case of loss of missionary life or property and no punitive expeditions sent.
5. That American citizens maintain still the right to protest against all military occupation of China. (This is particularly indicated by the groups in Peking and Tientsin. The missionaries do have such right as citizens. The Prudential Committee did not take up, however, this general question of military occupation.)

Expressions from Mission or Station Groups

(*Quoted or condensed*)

Foochow Mission Vote of March 14, 1928 (28 members present):

Voted, that in the judgment of this mission the use or threat of foreign military force for the protection of missionaries is in general a serious hindrance to missionary work, and that we therefore approve of the efforts of the American Board to limit the protection of missionaries by the American Government to friendly diplomatic means.

Peking Station Members, February 3, 1928 (11 members present):

Without a dissenting voice the desire to be freed from military "protection" was expressed. There was also a clear expression of opinion that whatever benefits may have in the past or still do come from the presence of armed American forces in China, we feel that now and in the future the fact of their being here places a great handicap upon wholly friendly relations with many of the best class of Chinese. The sentiment of the group was in favor of complete withdrawal of this kind of "protection." If it is impossible to push through such a change, then we favor making the specific request of the Government, either alone or in conjunction with other boards. . . .

The proposed modification of American practice in giving diplomatic protection to its citizens in China does not rob any of them of rights or privileges now theirs. It merely gives them an option of which they may avail themselves if they so desire.

If this petition should be granted, and some of the missionaries resident in China avail themselves of the option so offered them, they will still have the legal and moral right to advocate complete withdrawal of American armed forces from China. . . .

Those individuals who desire to eliminate the special privileges which they enjoy in comparison with their Chinese neighbors, can find many ways to express this desire without waiting for governmental action. Among the things mentioned in this connection were careful observance of Chinese police regulations and laws, refusal to interfere in Chinese law suits or criminal cases, payment of regular license fees, taxes and special assessments to which Chinese are subject.

Tientsin Station, Hopei Section, January 24, 1928 (6 members):

The Winnetka proposition recognizes that good will is worth far more than all the clauses in all the treaties. It makes it impossible for us to put any more missionary clauses in our treaties with China. It is a tangible evidence to the Government that missions and missionaries really want the past revoked.

To adopt such a resolution and present it to the Government will help to create a new consciousness both among missionaries and among Christians at home. . . . With this resolution adopted by the Boards and duly presented to the Government, the missionary can go about his work with a clearer sense of his own position. It will give the missionary a standard of action—a thing he greatly needs these days. It will assure him that he is justified in taking risks without involving his Government. . . .

To dissociate missionary work from foreign Governments and their acts in China, our biggest job is among ourselves and not with our Government. We must take definite steps to prevent any actions on the part of members of our missionary organizations which seem to rely upon the power of our Government. . . .

The Tientsin letter suggested a number of points on this line similar to those mentioned in the last paragraph of the communication from Peking Station members above. One was the declination "to use the American flag in protecting persons or property—and not to allow others so to use our flag. In the eyes of the Chinese the use of our flag is an appeal to American force." Again, there should be no demand of reparation for losses either personal or corporate.

Fenchow Missionaries, February 1, 1928 (9 signers):

Under the Sino-foreign treaties, provision is made that all foreigners residing or traveling in the interior must carry a Chinese passport issued by the Chinese Foreign Office. This passport is granted upon application made through the foreign consulates. In this way the Consul acts as guarantor to the Chinese Government for the good behavior of the foreigner going into the interior.

Last August the Consul-General at Tientsin wrote a letter to the Shansi missionaries then at the coast reminding them of this clause in the treaty, pointing out that any one going to Shansi without a Chinese passport

went in violation of the treaty with China and the United States. When individual missionaries applied to the Consulate for recommendations to get a Chinese passport, the Consul refused, saying that such could not be granted because the United States Government disapproved of its nationals going to the interior where they could not be protected. The Chinese Foreign Office will not issue a passport without first having the recommendation of the foreign consulate. Under the circumstances, American Board missionaries returned to Shansi at their own risk and without Chinese passports. Obviously, we are here without foreign military protection.

You at the Board Rooms can render us a distinct aid by bringing this matter to the attention of the State Department. We would like to have the privilege of obtaining through the Consulate a Chinese passport, on the condition that we file a statement that we travel into the interior at our own risk, thereby absolving our Government from any responsibility for keeping us while in the interior.

You will be interested to know that the British Consul granted recommendations for Chinese passports to the members of the English Baptist Mission in Taiyuanfu, Shansi. Similarly, two members of our own station, who are Canadian citizens, signed statements absolving their own Government from responsibility for their protection and received recommendations for Chinese passports.

Attitude of One Consul-General

(*As indicated in a letter sent to an American Board missionary under date of February 22, 1928*):

The policy consistently followed by me in the administration of this Consulate-General has been to advise Americans that in times of threatened disturbances or danger in and around Tientsin they should withdraw to the area patrolled by the foreign military forces, i.e., the so-called defense area, which has usually embraced the foreign concessions and certain adjoining foreign residential districts. At Peking, it is my understanding that the Legation has always advised Americans to withdraw to the Legation Quarter, and has not attempted to protect them in their places of residence at Teng-shih-k'ou, Tungchow, Yenching, or elsewhere.

As you are aware, I have always emphasized that the Consulate-General would not request the American military authorities to send detachments to points outside the established defense area, either for the purpose of protection or to serve as escorts for Americans finally agreeing to withdraw to the defense area, such Americans always having had ample warning and opportunity to withdraw and being, in my opinion, under the obligation so to withdraw on the first indication of disturbances extending to the Tientsin area without the necessity of any warning or advice from this Consulate-General.

The Consulate-General and the military commanders of the American forces have always been in complete accord on this subject. It should be understood, of course, that the American consular authorities have no control over the American military authorities, but there has been and is complete coöperation between us, and the military commanders have been equally as scrupulous as the consular officers in following the instructions and the general policy laid down by the Government at Washington. The military measures necessary to meet an existing military situation, of course, are for the determination of the military officers, taking into consideration their instructions, the policy of their Government, the requirements of the situation, and the forces at their disposal.

The general policy with reference to Americans in China has been, and continues to be, that they should not proceed to interior places in areas threatened by civil war or other disturbances, where they cannot be protected and from which they cannot, if necessary, easily evacuate.

There has been, and is now, no disposition on the part of the American Government or of the American authorities in China, civil or military, to depart from the general proposition that in times of disturbances Americans should withdraw promptly to the ports, where they may be protected or, if necessary, evacuated.

The avoidance of any possible opportunity for unfortunate incidents by the prompt withdrawal of Americans from areas of civil war or other disturbances is, in my opinion, the best solution of the question.

Quotations from Letters of Opposition or Question

From Tientsin:

I see no point to the resolutions because *on their face* they ask for exactly the same conditions under which we now live and have been living. I consider them wholly superfluous. If there is some meaning not expressed and the idea is to make a change in existing conditions, I consider the time for such resolutions is inopportune and ill advised. Should there be American missionaries who do *not* desire the protection of their government, in order to be consistent, they should renounce their citizenship and place themselves wholly under Chinese government protection. In justice to missionaries who still desire to receive that protection as at present guaranteed, as well as other American citizens resident in China, there is danger of going too far along this line in a way that would interfere with the legitimate interests of others.

From the interior of Shantung:

The question of protection by force in the interior (outside "protected areas") is a theoretical question rather than a practical one. As a matter of fact the good will of the people is the only protection we can have unless the government goes to war about it, which they have too much sense to do. In the interior, where there are no foreign concessions or foreign soldiers, there is not the feeling that there is in such port cities. Anti-foreign feeling has passed over very largely (never did have it here) and I do not believe there is any question this year—much less any reason for submitting this request to the government.

There is little doubt but what the presence of foreign soldiers has been a stabilizing force in the last year and it is probable that a stabilizing force is still needed, simply to avert the difficulty.

From Foochow City:

I am firmly convinced that our Government should proceed to make better treaties with China, but I have too much consideration for the rights of those who differ from me either in occupation or in point of view to urge my Government to make exceptions of the class I belong to.

From Foochow City:

I still fail to see any need for such a resolution or for stirring up home churches and officials on the subject. For the United States Government during the various crises this past year has certainly treated us exactly as is requested in this resolution. The Consul kept us informed of the advices that came to him from the Legation, and he issued advice of his own based upon this information; but he at no time sent or offered military force to protect us, and when he called for the gunboats to come into the harbor he explained in very full and careful detail that these boats would not do anything for us except take us out of port in case of emergency. And this he explained as fully to the Chinese authorities as he did to the Americans. . . .

I did not "evacuate" last spring because I had duties that kept me here, yet I was very much relieved to know that there would be a United States warship in port to take us off if the Communists succeeded in gaining control of the situation here. I can see no reason for seeking martyrdom at the hands of irresponsibles

when I belong to a country that is perfectly willing, and usually able, to protect its citizens here at such times as the Chinese Government is out of order.

Quotations from Various Individuals

From the interior of Fukien:

I am in full sympathy with the requests made by the Winnetka Church. It does not seem to me to be consistent that the messengers of the Gospel of peace and good will should rely on the military power of their governments for protection. Many will say that under the present status they do not thus rely. But certainly there is the appearance of relying, from which it would be much better to be entirely free. I believe that if the American Board takes the proposed action it will improve the standing of its missionaries and extend their influence among the Chinese wherever it is understood.

From the interior of Fukien:

I am glad that the American Board is taking the lead in what seems to me the only concrete suggestion yet put forth that spells real progress and at the same time is practical and has a reasonably good chance of being acted upon favorably by the Government. I covet for our Board the real honor of maintaining that lead in such a cause. . . .

If the missionary leaves his field at the behest of his Consul, he delivers almost a death blow to the church he leaves behind. How unforgetably we know that fact! They regard him not only as a coward, but as a hypocrite preaching faith in and loyalty to a Heavenly Father, but practicing faith in and loyalty to an earthly Government, trusting in the military arms of that Government and not in the Everlasting Arms of his God. His conduct, to their minds, proves that after all he is what the propagandists claim he is—an agent of his Government. He has made it harder, not easier for them to believe in the reality of the Christian religion. . . .

On the other hand, if he disregards his Consul and stays at his post, he is able to prevent locally the development of such reactions, or at least to allay them, but he runs the chance of intensifying them nationally. His Government insists on sending gunboats and troops to "protect" him willy-nilly. And if he suffers violence there is the possibility of the incident causing or helping to provoke military measures against the country as a whole. I most certainly don't want to be the cause of such a disaster either!

To leave gives the lie to the message he has tried to give; to stay threatens the peace of the world.

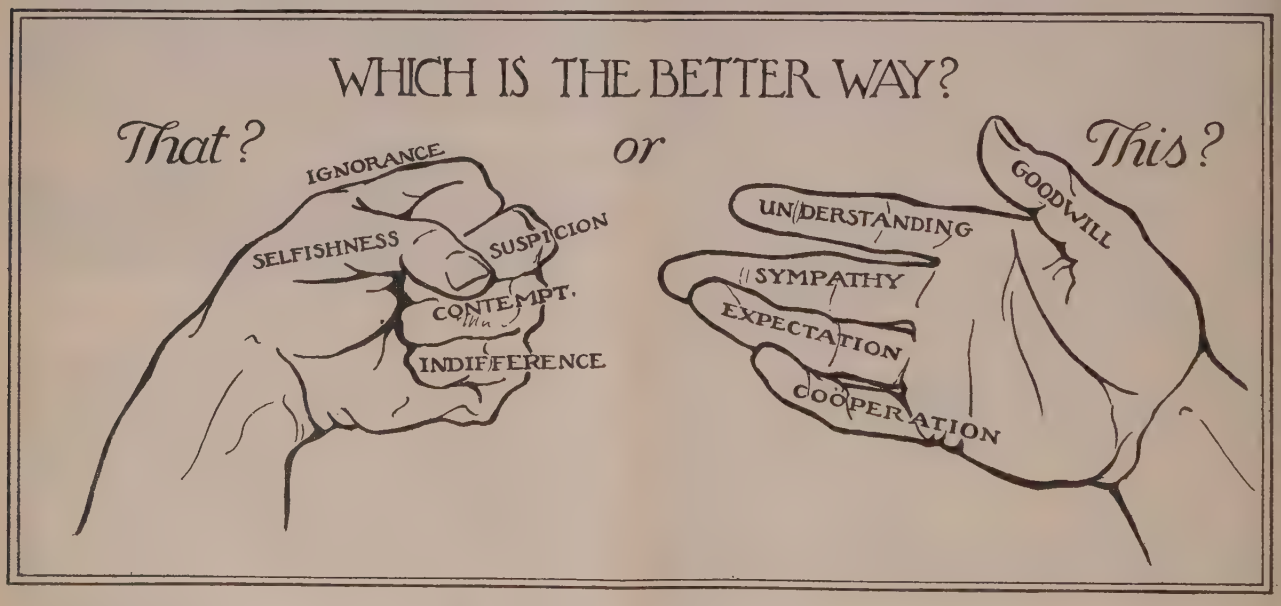
From Foochow City:

It will be a great advantage to have a clear understanding of what our relation really is with the Government, both with the Chinese and our own fellow citizens. It looks so simple to see in print now that the Government only advises and does not command, but in times of stress that advice has carried such weight that it prohibited even speaking together because we did not agree on that one subject.

From Foochow City:

It seems to me that if we think so much of our property that we must have military protection from the United States to see that nothing happens to it, then it would be better for us to get rid of the property. Perhaps it's a case of "If thy right hand offend thee . . ." And if we value our lives so highly that we want military protection for them, we had better stay at home.

While I believe in making a "practical" suggestion to the Government and thus including only those who live outside the protected areas in the petition, yet I feel that the Government should know, officially, that we think that ALL missionaries should be freed from "the threat or show of military force." As long as we don't take a stand against the protected areas policy, are we really making much progress in disassociating missions from one of the main causes of ill feeling?



HANDS ACROSS THE SEAS

It is with nations and races as it is with individuals—and business firms: much depends upon the approach. The attitude of the closed fist gets one response, that of the outstretched hand quite another. In world relationships, like creates like: militarism begets war; missions, peace. As Harry Lauder advises, let us scrap the battleship and build up friendship.

RETIREMENTS FROM MEXICO MISSION

Appreciations of the service of Dr. and Mrs. Howland, Dr. and Mrs. Wright and Miss Prescott, who recently retired from active missionary service in Mexico. All are still at work on the Coast for the Mexican people, and long may they live!

DR. AND MRS. JOHN HOWLAND, 1882–1927

"How come?" probably is the modern American to express the idea. Born of missionary stock in India, from the good old Pilgrim Rock tribe, a New Englander of the New Englanders in his training, as touching education, a graduate of Amherst and Hartford, united in marriage to a maiden of like orthodox birth and training except as regards missionary parentage, how could he escape becoming a veteran?

He began to be a veteran when, in due course finishing his studies at Hartford Theological Seminary, he applied to the American Board for appointment, not to India, where his parents were, nor to any particular field which might seem especially attractive to him, but to that field which the Board might consider needed him most. He has followed that principle conscientiously ever since, not choosing his fields, but only asking where he could serve best.

Appointed to Guadalajara, Mexico, in 1882, the young couple sailed to Vera Cruz, traveled by rail through Mexico City, and finished their journey with a long diligence ride behind ten mules.

The first years were filled with purely evangelistic labors, and a strong nucleus was formed at Guadalajara, with many outstations in the surrounding country. This was, and continues to be, a principal center of Roman Catholicism, with its attendant fanaticism, and often persecution. Soon an evangelical paper was started under the supervision of the missionaries, and in it Mr. Howland carried on a long-continued discussion with a Roman Catholic periodical conducted by one of the most intelligent and popular priests of the city.

As the group of believers was growing continually larger, there was an increasing need of a permanent place of worship, but in nothing was the opposition of the fanatics more pronounced than in their determination to prevent the evangelicals from securing property and erecting a building. In spite of legal and illegal measures taken, of veiled and open threats, of prayers and entreaties, a good lot in a central location was secured, and, with the help of friends from the States, a substantial and attractive church was erected at a cost of about $8,000. The Howlands themselves were obliged to change their residence thirteen times in as many years.

From the first Dr. Howland was interested in all union and coöperative work among the various denominations. He was one of the first to introduce Christian Endeavor societies to Mexico, was always prominent in their conventions, and was especially instrumental in the formation of an Interdenominational Convention of Sunday Schools and Young People's Societies, which prepared the way for coöperation later under the Cincinnati Plan. He was granted the degree of Doctor of Divinity by Tabor College, and some years later, that of Doctor of Humane Letters by his Alma Mater, Amherst.

Dr. Howland's interest in all educational projects was deep, and from the time of the establishment of the boys' school, "Colegio Internacional," in Guadalajara in 1901 until its suspension in 1914 on account of revolutionary activities, he was its principal almost continuously. He secured the land for its present fine site, and planned and personally supervised the erection of the buildings. His complete command of the Spanish language led to his appointment on a committee to prepare a revision of the text of the Spanish Bible, and he spent several months in New York City at that work. He also was appointed to represent the mission at an Interdenominational Conference at Panama, where important steps were taken toward extending coöperation.

Being at home on furlough at the time—his only complete furlough in his forty-five years of service—he was asked to meet with representatives from all of the leading missionary societies working in Mexico in 1914, when the Cincinnati Plan was formed, by means of which each society agreed to limit its work to certain ascribed territory, to unite in a Publication Society, the organization of a Union Theological Seminary in Mexico City and various other lines of coöperation. Dr. Howland was chosen as the first president of the Seminary, and in 1917 moved to Mexico City, where he remained until retired from service in November, 1927.

While in Mexico City he was the recognized leader in all union projects, was the chairman of innumerable committees, and there became the full-fledged *veteran* and dean of missionary activities in the country. In addition to his work among and for the Mexican people, in which he gained their affection to a greater degree, perhaps, than any other missionary, he organized in Guadalajara a Union Church for the English-speaking colony, and in Mexico City was a deacon and leading member of a similar organization. He and his family, while in Guadalajara, were accustomed to attend and take part in six regular services each Sunday—one-half in Spanish and the other in English.

Mrs. Howland has been a most worthy helper to her husband in every way. Delicate, refined, literary and cultured, but also practical, efficient and active in every good work, she is a born leader. She has always been president of some women's society, and a convention without an essay by "Doña Sarita" would be unthinkable!

The character of the Howlands may well be summed up as wise, strong, active and kindly.

DR. AND MRS. ALFRED C. WRIGHT, 1886–1927

The retirement of Dr. and Mrs. Wright from active missionary work in Mexico recalls some salient points in their long and fruitful service.

There was no question as to their real missionary motive, for both came from families whose chief thought was that of service for others. The work of Dr. Wright's sister in Turkey is well known, and the record of the Olds family in Mexico and Japan is also a matter of missionary history.

Before her marriage, Mrs. Wright was engaged for two years in home missionary work in Florida; and Mr. Wright spent several years in Washington and Oregon, founding more than fifty Sunday schools and doing pioneer work in many a little town that has since become a city of wide influence.

It was natural that the appeal of a neighboring country in need of Christian friendship should touch these earnest young people and inspire them to offer their lives for work in Mexico under the American Board. There was no question of short terms and specialized and limited service. The Wrights went to their adopted country with whole-hearted enthusiasm and have never faltered in their loyalty and affection for the land of their choice.

The ample preparation of Mr. Wright for the general missionary work made his service especially valuable for the place and time. His college was Beloit and his theological seminary Chicago, giving a fine intellectual equipment; and the early experience of pioneer life was invaluable. His ability in the musical line was especially attractive to the Mexicans, his presentation of the Christian message was winning and clear, and his genial disposition and natural friendliness made him a good comrade to both Mexican and American friends.

The recognition by Beloit College of his scholarship and valuable service in the bestowal of the degree of Doctor of Divinity was most deserved, and was a source of gratification to all his friends in Mexico.

It was in 1886 that the Wrights were appointed to Mexico, going first to Chihuahua and then to Cusihuiriáchic, a mining town of some importance at that time. Here they spent happy days of pioneer work, with long hours of travel on horseback or in wagon, suffering many privations, but gaining rich experience that prepared them to be even more useful in the years to come.

As the need for special education of Mexican preachers became manifest, Dr. Wright devoted himself to the development of a theological seminary, and it was largely through his initiative that the Rio Grande Training School was founded in El Paso, Texas. It continued under his direction for a series of years, preparing students for the ministry. Some of the most efficient pastors of the Spanish-speaking churches in the United States received their special training in that school.

In 1901 it was decided that the interest of the work would be better served by the removal of the school to Mexico and its enlargement to include preparatory training for boys. Dr. Wright was transferred to Guadalajara, where he and Dr. Howland were associated in the direction of the new Colegio Internacional.

Here, not only the teaching of a number of academic subjects occupied his attention, but his musical talents were given expression in the training of students and congregations in choir and chorus work, in translating and composing original hymns in Spanish, and in arranging a collection which has been useful for our own and other schools and churches.

A good deal of time was given by Dr. Wright to the preparation of Spanish literature: articles for *El Testigo* and *El Avance*, the translation of Dr. Sell's "Study of the Bible by Books," etc., and the writing of tracts and lectures, which have been widely used in the mission.

Owing to the adjustments made necessary by the retirement of the Eatons and the new arrangements of the Cincinnati Plan, Dr. Wright returned to Chihuahua for some years; but later he went back to Guadalajara, where he had the direction of the Colegio Internacional and served as treasurer of the mission, giving much attention to touring and evangelistic work in the churches.

In November, 1927, the Wrights retired from the work and removed to Claremont, Cal., amid demonstrations of sympathy and affection on the part of both Mexican and American friends.

Universally beloved, loyal, earnest and efficient, Dr. Wright has left vacant a large place in Mexico where he will always be held in affectionate remembrance.

It would be impossible to separate his record from that of Mrs. Wright, who has given herself unsparingly to the work as few missionaries have done. In El Paso and other places the home was always open for the entertainment of guests, and in the work among women and in the schools Mrs. Wright always had a vital interest. Her especial contribution has been in a musical line, and her impressive rendering of the best classical music, often on a very inadequate organ, will not be forgotten, while a generation of children have been trained in tune and time by her patient teaching. A lover of beauty and one who always tried to look for the best in those around her, Mrs. Wright has left the impress of a noble character upon those with whom she came in contact.

MISS NELLIE O. PRESCOTT, 1887–1927

From the list of the missionary workers in Mexico it will not be easy to drop the name of Miss Prescott. To the members of the mission and the pupils of a number of schools in northern and western Mexico, *la Señorita Elenita* has been an established fact. Teachers have come and gone, revolutions, or sickness, or other inevitable changes, have caused them to leave the work; but for forty years there has

always been a Miss Prescott in Mexico. She has usually been there in vacations also, visiting the homes of her pupils or starting a new village school. If changes in our field made it necessary for her to leave the work she had been doing, there was always plenty to be done in the place to which she had to move. Many times Miss Dunning was with her; the two were grand co-workers and their names were counted together until Miss Dunning's time came to leave the field. Miss Prescott kept in her place until the time of retirement, when, yielding to the advice of friends, she entered the haven of a quiet resting place in California, where there are still Mexican friends to whom she can be helpful.

Miss Prescott went to Mexico in 1887, first staying with her cousin, Mrs. Case, in Parral, and starting the school afterwards known as *El Progreso*. For many years she worked to build up the institution, and her graduates soon became known as girls of decided Christian character and stability. Through long years and under difficult conditions, she taught in Parral, and when the inevitable changes of revolution and exchange of fields came, Miss Prescott adjusted herself to circumstances and worked in several places, as there was need at the moment. She has taught in El Paso and Chihuahua, in Fuerte and in Hermosillo, and has visited many other towns and given counsels to the teachers whom she had helped to train.

At a time of especial upheaval when many refugees were in El Paso, one might ask almost any young person of the groups that found their way to the Mission Church, "How did you learn about the Gospel?" and the reply would be, "I went to the school of the Señorita Elenita." Many in Mexico will be saddened to know that their children cannot be with her longer; but they will be able to pass on the message that came to them through the untiring service of Miss Prescott, and they will still have her love and prayers wherever she may find a home.

THE HEROISM AND FAITH OF A PIONEER

A Story of the Late William Stimits

By Rev. J. P. JOCKINSEN, Manhattan, Kansas

A STALWART Indiana immigrant was unloading his horses, farm implements and household effects from a freight car. It was in western Kansas at the terminal of a railroad, at the edge of civilization. The time was late February, 1879.

A chill, drizzly rain was falling. Our pioneer sought a shelter for his wife and seven small children. But there was not a house in sight, only a general mercantile store and restaurant. He was permitted to bring his family in to sit by the restaurant stove at twenty-five cents per hour. But his cash balance of $2.50 would hardly see him through the night. Fortunately, he discovered a house in the process of construction, the basement of which was completed and the floor laid. Here he found a temporary home and protection for his family until, by hauling rock from the hills for a railroad station, he earned enough money to care for his family more adequately.

He had seen better days as a prosperous farmer in Indiana. When, upon his own suggestion, a farmer had been elected county treasurer, our friend had signed his bonds. The farmers, face to face with failure and ruin, sought the aid of the new Keeper of the Exchequer, who loaned them money without notes or interest. Within two years a new county treasurer was elected. The easy-going, kind-hearted treasurer tried to collect his loans, but the farmers were unable to pay, or only laughed at his importunities. The auditors came, the misuse of funds was published, the bonds were forfeited, and the farms and possessions of the signatories were sold. That is why our friend had come to Kansas. Though poor, he faced life with hope and courage.

With careful husbandry, he was able by spring to stake out a claim, build himself a sod hut, sow some wheat and graze a few cattle. With industry and thrift his fences were extended from a quarter to a full section of land. Then came a drought. The hot, scorching winds of the south turned the land into a desert. Later came the plague of locusts, like clouds in the sky. What the drought had not killed the locusts devoured. Not content with stripping all grains and vegetation, they ate the fruit of the trees, leaving the pits hanging by the stems; and even the family wash disappeared with the grass. He lost nearly all he had gained; ruin once more stared him in the face.

But he was not easily daunted. Once more he climbed the hill to better circumstances, and built up his herd of cattle, but the market broke and conditions forced him to sell his stock for five dollars less per head than what he had paid.

Not despairing, but with faith and indefatigable industry, he again recuperated his fortune. A son went into the mercantile business and, expanding, borrowed funds from his father to the limit of his resources. When the creditors closed up the business our pioneer once more lost a large part of his possessions. Age was coming on. The hardships he had suffered and the long hours of toil were beginning to tell on him. With the help of his youngest son, he once more saved the wreck from the burning and triumphed over difficulties which would have discouraged lesser men.

It seems but the other day, when at the age of eighty-nine years, blind and almost deaf, he passed out of this world; but not without a testimony to

his faith in God and man. To each of his children he gave a thousand dollars. Between the Baptist and Congregational Foreign Missionary Boards he divided the remainder of his fortune. Though he has departed from this world his spirit and life still bear fruit and continue in service for his Master and the Brotherhood of Man.

Such is the simple and yet thrilling story of a pioneer who in faith and hope triumphed over heart-breaking circumstances. Thus he made his contribution to the upbuilding of this commonwealth and the nation's welfare. His story can be duplicated by thousands of pioneers who faced floods, drought, plagues, diseases, uncertain markets and the chicanery of men. They fought a good fight, winning victories over failures by faith and sturdy manhood, not knowing sometimes whither they were going, but going forward as seeing Him who is invisible.

REJOICING AT SAN SEBASTIAN

By WAYNE H. BOWERS

A RED LETTER DAY in the annals of the American Board Mission in Spain was Sunday, March 18, when the first service was held in the new building or "villa" recently purchased for the congregation in San Sebastian, Spain.

Our work in that beautiful coast city dates from 1882, and the congregation, which now numbers eighty-five, had never had the satisfaction of worshiping in its own building. We have always used rented quarters, inadequate and inconvenient, and subject to ejection by the landlords, who are unfortunately liable to be so annoyed and persecuted by the fanatical clerical elements of the city for having rented to a body of Protestants, that they have no other alternative but that of sending us away. It has been necessary to change premises a number of times in past years on that account.

The sum of twenty thousand dollars was secured recently for this work, in part given outright by the Board, and in part given by numerous friends of the Spanish work. When the time came to make a purchase, in the fall of 1927, it was found that the more extreme Catholics in San Sebastian, determined to oust all Protestant work from the city, had so aroused public opinion against us, or threatened people with terrible calamities if they sold property to us, that it was practically impossible to buy from a native of the city.

Finally, a villa, in a beautiful location, commanding a view of the bathing beach and of the open ocean, was purchased from an owner who lives in Madrid. The deal was closed in Madrid, and when the pastor, Rev. Antonio Diaz, moved into the new home, installing the chapel furniture on the ample first floor, where alterations had been made to construct a chapel, the surprise was complete. Since the city government of San Sebastian is practically in the hands of the most reactionary and fanatical elements in Catholicism, they easily influenced the provincial governor to delay the opening of the new chapel by the simple expedient of neglecting to have the customary sanitary inspection of the chapel made. The right of public worship is secured by the Spanish constitution, and no permission is needed for opening a new place of worship. The governor must simply be notified beforehand. But he has a right to order a sanitary inspection made, as in the case of a theater or moving picture house. This inspection was purposely neglected from the beginning of December of 1927 well on into March, 1928.

No attention whatever was paid by the governor of the province to repeated protests on the part of the local pastor, nor did his letters written to higher government officials in Madrid receive any consideration. It became evident that outside intervention was necessary, and although the necessity for the step was regretted, the American Embassy was asked to intervene. The grounds were, that a property bought by Americans, for a perfectly constitutional purpose, was being rendered useless for the purpose by the neglect of the local governor to order the routine sanitary inspection made.

The Embassy took it up, with the result that a few days later the inspection was made, no fault was found with the premises, and the way was opened for a resumption of services, after an interval of four months.

The opening service packed the chapel, and the occasion was naturally one of great rejoicing for all. A collection of three hundred Spanish pesetas was received—a large sum for a Protestant congregation in Spain. There was a social gathering in the afternoon; guests enjoyed the beautiful, sunshiny day, and the lovely view of mountains, city, and ocean to be had from the grounds in front of the villa. Heartfelt appreciation of all the friends in America had done for the congregation was expressed, and it seems certain that a new era of activity and spiritual blessings has begun for that long-suffering congregation.

It might be added that however much the power of official Catholicism, especially in its more fanatical manifestations, may be dreaded and feared in that city, public opinion in general is favorable, and it is regarded as a disgrace for the city and for Spain that such persecution should be possible. The Bishop of that district recently issued a very extreme pastoral letter against the Protestants in general, one of the paragraphs of which forbade even selling food to 'heretics,' in addition to forbidding

selling or renting properties to them. He directed this should be read in all pulpits and published in all papers. This measure disgusted thoughtful people, even Catholics, who understood the harm it would do, and has done, to the reputation of their city. In one church where the pastoral letter was being read and preached on by the local priest, a member of the congregation stood up and openly called the priest to account, stating that the Protestants he knew were better than a good many other persons he was acquainted with.

Surely it is well worth while to maintain in such an atmosphere, and among a people struggling to free itself from such spiritual domination, a work whose chief aim is to present a simple, practical interpretation of Christianity, free from fanatical excesses, and issuing in character that commands the respect of friends and foes alike. Spain is passing through a bitter struggle, and just at present reactionary forces seem to have the upper hand. But there is a sane, deep undercurrent of protest which will gain the mastery in time, and no work can be useless which aids the people to form clearer conceptions of Christianity and to apply them practically in life.

Two weeks previous to the dedication of the new property at San Sebastian there was a very interesting event in another Spanish church, that of Logrono, on the Ebro River, where a new pastor was ordained. He was Don José Maria Gorria, formerly a most eloquent Catholic monk, sought after for special sermons in the great cathedrals, and moving among the most prominent figures of Spanish Catholicism. After a long period of mental struggle, lasting over ten years, he finally decided to become a Protestant, and is now contented to preach to a small congregation and to move in the limited sphere of our work, finding his ample reward in peace of mind and happiness in the new friendships and spiritual horizons which he now enjoys.

A San Sebastian Group

At the opening of the chapel referred to by Mr. Bowers. The latter stands in front, at the left, behind the boy.

IT'S UP TO CHRISTIANITY

"Will China reject Christianity? Ask Christianity itself. Has it in itself the vitality, the power, the life which will meet these needs of China? . . . If it is no more than a religion which obscurantists, narrow-minded and superstitious, and crass literalists claim it to be—incapable of meeting the challenges of science in the modern age in which China has to live, and even to be the persecutors of science—it will have no use for it and must sooner or later reject it. If it is no more than a religion of selfish individualists, unrelated to national salvation and social transformation, useless to a people which is struggling to attain a nationhood, having no definite contribution to make in their national struggles and incapable of meeting the challenge of international issues which make nationalism sane and helpful to humanity, then the nationalized youth of China will have no use for it and will reject it without question.

"Will China reject Christianity? It depends. There are at least three factors involved—the kind of Christianity, who presents it, how it is presented. I have only raised the question related to the first factor. Christians of America who have had longer experience with Christianity than the Chinese should answer them, and then we Chinese Christians can answer the next two questions—namely, who should present it to the Chinese and how it should be presented."
—*Dr. Timothy Tingfang Lew, in "The Forum."*

THE BOOKSHELF

DOES CIVILIZATION NEED RELIGION?[1]

This is not so much a discussion of the civilization of the day as of the possibilities of meeting the need of this civilization with religion. In fact, it is really a study in the social resources and limitations of religion in modern life.

According to the author, and in his own words, religion is dying in modern civilization. But this is not only because religion has not yet been able to restate its affirmations so that they will be consistent with scientific fact, but also because it has not been able to make its ethical and social resources available for the solution of the moral problems of modern civilization. Its rejuvenation, therefore, waits upon a re-orientation of its ethical traditions, as well as of its theological conceptions. A strategy must be developed to save religious idealism from the unethical tendencies in modern civilization. Such a strategy will savor of asceticism, for greed is the dominant motive in Western civilization.

Civilization may be beyond moral redemption; but if it is to be redeemed, a religiously inspired moral idealism must aid in the task. A purely naturalistic ethics will lack the force to restrain the self-will and self-interest of men and of nations. If religious aspiration can be united with perfect moral sincerity, a fruitful partnership may again be established between religion and morality. Men must reassure themselves periodically on the moral purpose of life itself. That is mysticism and prayer.

The Church, as such, has sufficient spiritual resources to become the recruiting ground for such a movement of detachment, but it is too much to hope that it will take the leadership in it. Rejuvenation and progress must come from the few who understand the fuller implications of the faith which they share with the multitudes whose eyes are holden and who lack the courage to follow even such visions as may come to them.

Moreover, if the modern movement of detachment is to be effective, it must be a layman's movement; for it must express itself in rebuilding the social order, rather than in building new religious institutions. Its most effective ministers will be laymen who will lack neither the technical skill nor the spiritual resources to deal with the practical problems of industry and politics. The new asceticism must produce spiritualized technicians who will conquer and exploit nature in the interest of human welfare, but who will regard their task as a social service, and scorn to take a larger share of the returns of industry than is justified by reasonable and carefully scrutinized needs.

With reference to the international application of this truth: If Christian idealists are to make religion socially effective, they will be forced to detach themselves from the dominant secular desires of the nations, as well as from the greed of economic groups. There is a real reason to hope that there is a new conscience in the Church which will resist the claims of an unethical nationalism to the utmost. Yet the prospects for an exchange of values between the East and the West are not particularly bright. There is no powerful movement in the West to dissuade it from its complete trust in physical power as the method of self-realization, and in physical comfort on the way to happiness. Modern religion has not been totally ineffective in qualifying racial arrogance and parochial prejudices, but it has had practically no effect upon the instincts of avarice which dominate Western life.

The greatest hope lies in the missionary enterprise, which, through its very effort toward the universalization of the Christian faith, has a tendency to strip it of its occidental accretions, so that it may become intrinsically worthy of its world expansion. The missionary enterprise may thereby contribute as much toward the spiritualization of Western life as toward the regeneration of the East.

There is, of course, the possibility that Western imperialism will so thoroughly discredit the missionary enterprise before it can function in this way that it will lose its whole prestige in the Eastern world. A small minority of thoughtful missionaries are making a desperate effort to disassociate the missionary enterprise from the politics of Western imperialism in the Orient. Considering the difficulty of their task, they have made commendable progress.

[1] *Does Civilization Need Religion?* By Reinhold Niebuhr. New York: The Macmillan Company. Price, $2.00.

AN EXCITING AFRICAN STORY

Intrigue in the jungle palace of an African king, witchcraft, hidden gold mines and the unsavory deeds of three dissolute white men, whose only passion is gold, make an unusual setting for the three outstanding characters in this book,[1] namely, Prince Moshala, Stanley Nairne, "that fool of a missionary," as the traders call him, and Jessie Nairne, his brave little wife. The author portrays the native people in a sympathetic manner, and his delineation of Moshala, the princely son of the old African King, brings out his unusual strength of character. Moshala's decision to become a Christian and his patient leadership of Denubi, his beloved and only wife, into the same "Way," make a strong impression on the reader. The book is unsophisticated as regards style, but the author has a stirring story to tell; it makes fine propaganda for Christian missions and would interest young people because of the exciting plot full of action.

[1] *The God of Gold.* By Arthur E. Southon. Fleming H. Revell Co. Pp. 183. Price, $1.00.

THE HOME BASE

SUGGESTED PROGRAMS ON THE CONGREGATIONAL MISSIONARY TASK PREPARED FOR USE IN THE LOCAL CHURCH

For the information of local church committees who are preparing programs for use in the fall, announcement is made that a series of programs built around the theme "World Friendship" is being assembled by a joint committee representing the unified Congregational missionary interests.

These programs, serially numbered and undated, offer a larger choice of topics than can be used in a calendar year, and are appropriate for any season. An alternate series of programs will also be offered, suitable for church groups who may wish to pursue a more extended study of missionary problems. Helpful material on the programs will be furnished on application to the National Boards.

Churches and individuals desiring information or material in advance of the published programs are asked to correspond with national headquarters in New York and Boston.

The Midwest Regional Committee has prepared four programs on the missionary task. These programs, with accompanying material, may be obtained at the Chicago office, 19 South La Salle Street, Chicago, Ill.

BAPTIST SUCCESS

Hearty congratulations to the Mission Boards of the Northern Baptist Convention upon the successful completion of their campaign to secure additional gifts from individuals to the amount of $500,000! We learn that the campaign, which has been vigorously pursued by the secretaries of the various boards, has gone beyond the mark, the total sum of $570,000 having been secured. This success was made possible by the offer of Mr. John D. Rockefeller, Jr., to match every extra dollar that should be given by individual Baptist church members up to a sum of $250,000. The challenge met a hearty response and now every one is happy over the outcome. Apart from the importance of such a sum of money, the campaign, we understand, has yielded a splendid result in the way of furnishing a new morale and a spirit of optimism in respect to the future. Would that some wealthy Congregationalist, or group of Congregationalists, might be found who will make an offer similar to that of Mr. Rockefeller! Many of our church members, we are confident, stand ready to meet such a challenge. We understand the Laymen's Advisory Committee of the Commission on Missions has some such possibility in mind.

MISSIONS BY AIRPLANE AND RADIO

Something different in missionary meetings was achieved by the Women's Missionary Society of the Phillips Congregational Church of Salt Lake City in their May Breakfast, which was held at noon in one of the tea rooms.

Following the breakfast, Mrs. H. T. Plumb, State President, was introduced as toastmistress. She then asked for volunteers to take an airplane trip around the world, stopping in a few of the places where our American Board is carrying on its work. In response to this call there "volunteered" the Mesdames White, Dobson, Spafard, Dougherty, Gaddis and Scobee, who left the room following a brief devotional service.

In an incredibly short time a real radio loud speaker announced the safe arrival of the party at Johannesburg, South Africa, and one member gave an account of recent events there. In quick succession the party visited Africa, Turkey, Japan, China, India and Labrador, and from each station the radio brought interesting news reports, featuring especially items appearing in the American press. Miss Marjorie Klemm, accompanied by Miss Eloise Baumberger, added greatly to the enjoyment by rendering an appropriate musical number for each of the countries visited.

Finally the plane reached home, and the aviators returned, attired in helmets and goggles, happy to be back in the best land of all.

Much credit is due to Mr. H. T. Plumb, engineer for the General Electric Company, who prepared and operated the radio equipment used on this occasion.

PROJECTS IN ACTION

A fine illustration of how a State Conference makes effective use of American Board missionaries in connection with the Project Plan is found in the tour through western New York of Rev. and Mrs. Charles M. Warren of Japan. These missionaries having been assigned to the churches of that part of the state, an itinerary was arranged by Dr. Rollins, the State Superintendent, with the idea of having the missionaries and the supporting churches brought together in an intimate way. Mr. and Mrs. Warren began their speaking tour May 1st, and during the ensuing three weeks addressed three District Meetings at Ontario, Niagara and Chautauqua. At individual churches they gave four addresses at Perry Center, five at Warsaw, eight at Jamestown First, two at Jamestown Pilgrim, one at Randolph and ten at Buffalo First. In addition, between them, they made fifteen addresses with the Friendship Doll, "Miss Tottori," including four different public schools where 2,325 children were assembled. When these

missionaries return to Japan in September they will carry with them the friendship of a large body of supporters, and these supporters in turn will feel that their foreign missionary contributions are going not to some vague and far-away cause or to an impersonal Board, but to their own flesh and blood missionaries, whom they have come to know and love.

In the same line comes word from Rev. H. D. Davies, D.D., our Regional Secretary for the Midwest, as to the successful working of the Project Plan in several of the churches, notably the church at Wellington, Kan. This church, it appears, was not registering by means of missionary gifts until it was assigned a project in the working out of the state and the Commission on Missions plan. Its projects, home and foreign, total $500. By reason of information which was furnished from the various Boards, the people became tremendously interested and gave $500 forthwith. As information of this nature continues to reach the rooms of the Board, it becomes increasingly apparent that the Project Plan offers the best hope for large giving in the near future.

LETTERS FROM OVERSEAS

FROM ALICE BROWNE FRAME, YENCHING COLLEGE, PEKING, APRIL 30

"The tinkle of camel bells just called me to my carved window. There they were—a long, brown line weaving a stately measure in and out between the pale green trees. Beyond them stretched rice fields fed from the never-failing Jade Fountain, back of whose pagoda began the rugged slopes of the mountains, where dark green splashes showed the groves clustering around the Temple of the Azure Cloud and of the Jeweled Flower. Sunset, pagodas in misty green spring setting, camel bells—and suddenly across the dreaming picture, with a horrible honk and roar, tore a shining, blue motor car! The poor old medieval camels pranced grotesquely and snorted their indignation, and I left them to their distracted keepers to come back to my desk and begin this letter to you.

"But don't think for a moment that our days in the Orient pad softly and slowly by on camels' feet. Time, like a smiling old Chinese juggler, waves a whole new shining month dazzlingly before one's eyes—a lifting of his eyebrows, a wave of his wrinkled hand—and puff! there is nothing left but a tiny yesterday! And that is what has happened to this letter. It was to have been written weeks ago, and to have been a Chinese spring chronicle, beginning with quaint little dwarf plum trees in pots,

A WINNING BASKETBALL TEAM OF YENCHING GIRLS

wreathed in a fragrant white cloud of blossoms, and brought with bows, from our friends. Then I was going to intrigue you by hinting at magic things our Landscape Committee has been doing to bare sandy quadrangles, with hedges and hawthorn and vines all about our too-new campus. And how we awoke of a morning to deep-measured rhythms chanted by the swarthy laborers pounding foundations for a wall. But now wisteria and yellow roses are blooming riotously—and that means the end of spring.

"On Saturday the university is going to welcome back all the former men and women students who can gather here. The students of the Women's College are also going to be very much 'At Home' to all their families and friends, and we shall see groups of proud, satin-clad papas and mammas, and darling little brothers and sisters in gay colors, strolling about our newly-laid gardens. They will probably hear whispers from here and there about our being the champions of all North China in basketball (and we fought hard and well to win the title!), and be wheedled into buying many goodies, which the girls are going to sell to raise some needed funds. The Shantung famine is tugging at our hearts now—so cruel, so wickedly taking its toll of life and strength. Little children being sold to keep the rest of the family alive! Drought and banditry and war—poor Shantung!

"Day by day the nationalist armies seem to be drawing nearer. And we look into each other's eyes with the question perpetually being asked in China, 'What is going to happen next?' It is in the air we breathe in China. But *whatever* comes 'next,' in the end we are so sure that these people we love are going to take the place they should in the family of nations. Our college girls are going to have a share in bringing that about."

SUPERINTENDENT LI FU HSIANG OF THE EVANGELISTIC DEPARTMENT, TEHSIEN, WRITES

"You ought to step into one of the Evangelistic Committee meetings this year to catch a glimpse of the seriousness with which they are endeavoring to get to the bottom of each problem and find the best solution. Here are the hours for one week of meetings: Monday, 4.00 P.M. to 8.00 P.M.; Tuesday, 3.00 P.M. to 11.00 P.M.; Wednesday, 4.00 P.M. to 7.00 P.M.; Thursday, 3.00 P.M. to 1.00 A.M.; and in between times smaller groups of the committee were working out specific proposals for the whole committee to discuss and vote upon.

"The church members this year have felt more keenly than ever their duty to their respective communities, and have vowed to make more effort to live fine Christian lives themselves and to serve their neighbors more effectively.

"If the church reaches self-support and comes to serve its environment as it should, then it is imperative that special attention be paid to the training and development of the ordinary church members. They must be taught what it really means to teach Christ's standard of living and to radiate his spirit.

"Those who are not Christians seem more eager than ever to learn the Gospel, and this year there is a great urge felt by a larger part of the leaders to spread the Gospel and build up interest in the Christian life much as the disciples did. The church's duty to society is becoming clearer than ever. Thousand Character classes, social reforms, aid to farmers, village coöperative enterprises, lectures of general interest; these are some of the activities which the church leaders want to push. We think these are all parts of God's plan for this people. We hope we can very soon become a mighty influence along these lines throughout our field."

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AROUND THE WORLD

AFTER MANY DAYS

Here is an illustration of a good use to which the *Missionary Herald* was recently put by Miss Katherine Fanning of Kyoto, Japan. She was reading the January *Herald* on the street car *en route* to her kindergarten work, and came across that incident from the Philippines where the young Moro preacher, Cuadra, with fierce pirates approaching, saved the lives of himself, his mother and his wife by playing a small portable organ and singing hymns. Miss Fanning, upon reaching the kindergarten, was confronted suddenly with the need of telling a story. She conceived the idea of repeating the tale of the Moro, using it as an illustration of Christian courage. Twice later she used this same talk to illustrate what often stands in the way of peace and progress—lack of understanding and knowledge.

A Human Doll Shelf

Children, in Miss Fanning's kindergarten in Kyoto, wearing crowns of their own making.

Soai Kindergartners and Old Woman

The children have given their old crippled friend some of the necessaries of life, and are helping her home

A WHIZ OF A DAY

One of the greatest national holidays in Japan comes on February 11. This commemorates the founding in the dim past of the Imperial Dynasty and the beginning of the Japanese nation. Last February 11 promised to be what the Gilletts call "a whiz of a day." The sewing school girls of the Lily Club asked to be allowed to serve their own dinner that day in foreign style. They were to arrive at 11.00. The Ivy Club, composed of telephone girls, was to come at 2.00 for a cake lesson. "We hung out our American and Japanese flags, cleaned the house, and prepared to serve dinner in the study for a guest from Tokyo, our little boy and Mr. Gillett, so as to clear the dining room; 12.30 came and no girls. By telephoning from a neighbor's we found they were still at school at a special meeting, and no one knew when it would be finished. Then in the middle of a hurried lunch the doorbell rang; there were sixteen tired girls who still had a dinner to prepare before they could eat." From that time on things moved rapidly. Lots were drawn for the various tasks, and at 2.15 the group sat down to their first foreign dinner. Before they had finished the second group came, and, together with Mrs. Gillett, made chocolate layer cake. When the work was all done, both groups settled down for a sing-song in English, and when they had left, there was barely time to prepare a 6.00 o'clock supper.

By whisking the last dishes through the kitchen slide the room was prepared for Mr. Gillett's advance English club, which began to arrive for its meeting at 7.00.

Ten business men and teachers came for the evening. At each meeting they elect their own chairman and choose their own subjects. On this particular occasion they talked about religion and planned to discuss international peace at the next meeting. Every six weeks these men have a foreign dinner, which affords them a chance to learn and practice table manners. It is quite interesting to see their first attempts at the use of a knife and fork, which cause them as much difficulty as most Americans encounter in using chopsticks. Yes, the Gilletts agree, "It was a whiz of a day but worth every bit of it."

TUCSON TO TSINAN

A check for $22.74 was recently sent to Cheeloo University by the children of Mrs. William Schultz's Sunday school in Tucson, Ariz. This money came in response to sympathetic awakening among the members of the group by stories of the work being done by the university along famine relief lines for children.

Soai Kindergartners in Kyoto

Some of Miss Fanning's children are exhibiting their foreign dolls. They love these gifts.

THE OLD, OLD STORY

This is not the "Old, Old Story" that you may think it is from reading the heading, but it is an oft-repeated tale in the missionary field. It is about Sivagama of Aruppukottai, South India. As a child, Sivagama came to one of the American Board schools and there accepted the Christian message, refusing to worship the idols, as had been her custom. Because of this, her father threatened to disinherit her. She was married when young to a Hindu, but when no child came to the home, the mother-in-law began to treat her unkindly and to say that she must be possessed with an evil spirit.

So one day, in spite of Sivagama's objections, the mother-in-law called in a sorceress to drive out the devil. This is a common occurrence among the Hindus when a woman is ill and they do not know what is the matter with her. The sorceress makes the poor victim sway round and round, beating her and urging her on until she has worked herself into a frenzy and falls down exhausted. It is then that the demon is supposed to have left her. Afterward, as Sivagama was telling about this terrible experience, she said, "But they could not make me shake or sway because I held firmly on to the Lord Jesus, saying to him in my heart, 'You are my only refuge.'" With this firm attitude based on complete faith, the sorceress had no power over Sivagama and could do nothing.

Mother-in-law did not give up so easily, however, and her next effort was to get Sivagama to the temple. Sivagama refused to go. Then came threats. "You have now been married nearly ten years and have no children," nagged the mother-in-law, "so my son will have to take another wife." This was one of the hardest things to bear, because Sivagama was only twenty-two or twenty-three years old. However, as usual, she told her trouble to the Bible-women and they prayed together about it. Sivagama is now praying for her husband, that he may become a Christian. He has already given up some of his Hindu customs but is not yet ready to believe in and accept Christianity. It means something, doesn't it, for a girl to live a Christian life in a Hindu home?

MISSIONARY "FORDS" IN SATARA DISTRICT

A few years ago the springless bullock cart was a fashionable mode of travel in India. Like the American pioneers trekking across the prairie, the missionaries used to travel long distances at the rate of two miles per hour. But the covered wagon is no more, the missionaries tell us, and the "little old Ford" is right on the job. The missionaries seem to have a habit of naming their Fords, and the one in Satara is called "Hilda." Hilda does valiant service, they testify, skimming over rough country roads with scarcely a protest.

Recently two evangelistic tours were made by Rev. Wilbur Deming and associates at Satara. The party was composed of two blind musicians, two preachers, a social service worker, a Bible-woman and "Sahib" Deming. The program followed was for the party to pitch their three tents in some central locality and then go out into the neighboring villages, preaching in two or three each day. The musical services were given during the day and the magic lantern slides shown in the evening. "Everywhere the people have been most friendly," writes Mr. Deming; "Brahmins, Holymen, farmers, Moslems—all types of people have listened eagerly and expressed their gratitude."

LAYING CORNERSTONE OF EMERSON LODGE, CAPRON HALL, MADURA

The Norfolk and Pilgrim Branch of the W. B. M. has given the funds for this new building, which is to be used especially for Capron Hall college graduates among the teachers. It is named after Secretary Mabel E. Emerson of the Board. This cornerstone was laid by Miss Nesamani Paul, the first Capron Hall girl to win a B.A. She is second from the right. Dr. Banninga stands at the left.

ALEPPO COLLEGE REPORTS

The Board of Managers has authorized the preparation of a semicentennial diploma, in honor of the fiftieth anniversary of the College. This diploma will be given to all living graduates of the College, and will state that the recipient was graduated from Central Turkey College in a certain year. It is planned to have the diploma bear the facsimile autographs of as many former members of the College faculty as possible.

Seventeen hundred books from the College Library at Aintab have been brought to Aleppo.

The physical apparatus, purchased with a grant from the Higher Educational Funds of the American Board, has been received and installed. It includes a radio equipment. New equipment has been purchased for laboratory work in chemistry and biology.

The College Press has bought new Armenian display types and a font of music type. During 1926–27 the Press printed a series of vocabularies for use with Junior High School text-books in Armenian and English, a reprint of "Pourasdank" (Ancient Armenian) for use by the Freshman class, a second edition of "The Christian's Secret of a Happy Life," in Armeno-Turkish translation, and the Announcement of the Boys' High School for 1927–28 in English.

AN EVANGELIST IN THE COPTIC CHURCH

A writer in *The Women's Missionary Magazine* of the United Presbyterian Church tells the story of Abba Paulos. He was formerly a priest of the Abyssinian Coptic Church. Several years ago he became a member of the Swedish Evangelical Church. A few months since a soldier struck the old man, saying that he was doing harm by teaching the foreigners' Bible instead of the ancient translation used in the Coptic Church, which can hardly be understood by people of the present day. The two men were arrested and put in prison to await trial. There Paulos improved the opportunity to teach the Gospel to others in confinement. After about a week he came to the Swedish missionaries, telling them that he had decided to return to the Coptic Church. This was because he had been promised that, if he would do so, he might without hindrance preach the same things he had long been doing. His case being still before the court, a legal document embodying this agreement was drawn up to be signed by him. When the time came for doing this, his opponents managed to keep the old man's glasses away from him and he signed the paper without noticing that it did not contain what to him was such an important part. When he discovered what had been done, he had the priests responsible for the trick summoned before the Patriarch. The wrong that had been done was acknowledged and Abba Paulos was accorded the desired privilege, by which he is now reading to the priests and others the Bible in a language they can understand and is proclaiming the doctrines that had aroused their opposition.

AGRICULTURAL TRAINING FOR INDIA'S VILLAGERS

When it is realized that 90 per cent of the population of India live in villages and most of them make their living from agriculture or allied occupations, one understands the reason for the increased emphasis being laid by American missionaries on the need of training along agricultural lines. The Middle School and part of the vocational school at Vadala, India, is giving intensive training along these very lines. Each of the twenty-six boys has his own plot. They are taught about various plants, vegetables and grains. One of the missionaries, who is in perpetual despair over the poverty of his parishioners, frequently remarks, "I do envy that missionary who went to Turkey recently *with a rooster!*" which is another way of expressing the conviction of the American missionaries of India that something must be done to lift the Christian Indian villager from a hopeless condition.

THE CORNERSTONE OF NEW HAVEN HALL, MADURA

This recitation hall of Capron Hall is given by the New Haven Branch of the W. B. M. Mr. Vaughan at left; Dr. Banninga at right.

TURKISH PRAYER FOR THE AMERICAN WOMEN OF BROUSA

So much has been said in the secular and religious papers about the Brousa trial which involved Miss Lucille Day, Miss Jeannie L. Jillson and Miss Edith Sanderson (especially from the point of view of those unfriendly to the work of these three fine women) that those keenly interested in the Turkey Mission will find inspiration from the recent account of one of these ladies, who writes of the "volume of prayer that has gone up on our behalf."

"We have been greatly encouraged and inspired," writes this missionary, "as we have learned of one person or group after another engaging in special intercession for us and for the outcome of the trial. Perhaps the most touching of all has been the prayers on our behalf by our Moslem Turkish friends in Brousa, who have sought in every way which their religion has taught them to draw upon Divine resources."

Faithful women servants in the Brousa school were constantly interceding from the beginning of the trial, and gave the three defendants little packets of sacred earth and other charms to carry. On May 4, plans were being made for the reading of the "Mevloud" directly following the decision of the court on the next Monday. The "Mevloud" is a Turkish poem of great beauty, describing the birth of the prophet Mohammed, and its reading is one of the most cherished religious ceremonies of Turkey. It is read after a death, at times of thanksgiving, or on very special occasions.

"They are not the only ones that are going to read the 'Mevloud' for you," declared a Turkish teacher in another part of the city upon hearing of the plans of the servants. "We are going to have a reading here in our home and all the women of the neighborhood are coming. We are not people who go much to the mosque, but every night mother has been burning a candle for you."

Another Turkish woman could not wait, when visited by one of the American missionaries, until greetings were over before asking how the trial had gone. "I was lying here while the trial was going on," she said, "and I said my 'Tesbih' (rosary of 99 beads) over nine times for you." And still another young Turkish teacher reported, "My mother has been reading the Koran for you an hour every evening ever since the trial began."

In addition to this remarkable demonstration of faithful Moslem friends, floods of letters have come from American churches, many of whom had never known the Brousa missionaries personally, telling them that they and the entire Turkish people were the objects of special prayer services. An increased atmosphere of friendliness is being shown in Brousa, and the American women feel that no small part of this change is the result of the united prayers of both Moslems and Christians.

MISSIONARY PERSONALIA

Rev. Robert A. Hume once printed in Calcutta a booklet entitled *The Supreme Person and the Supreme Quest.* It went through several editions in English and was also translated and printed in four Indian vernaculars—Martji, Gujarati, Tamil and Telugu. An unbaptized Hindu prince, Raja Bujaugrao of Ellore, asked, and of course received, permission to translate it into Telugu and print it. This is a fairly typical illustration of how missionaries give a Christian message, and of how it is received by thoughtful Hindus.

Dr. Hume has condensed this booklet into a ten-page pamphlet called *A Typical Missionary Talk in India.* Copies may be obtained free from Mr. Harvey A. Meeken, 14 Beacon Street, Boston.

Miss Katharine Merrill, recently a term worker in the Japan Mission, received in June the degree of Master of Education from Harvard University. She specialized in physical education, and prepared in course a thesis with the title, "Organizations for Girls," which may be published in the near future.

Dr. and Mrs. Lorrin A. Shepard, after moving out of their quarters in the American Hospital, Constantinople, to a house in Bebek early in May, hoped to have a vacation and rest in Brousa; their being there would give Miss Jillson a chance to get away for much needed rest. Among the visitors to Constantinople during the spring were Dr. John R. Mott, Dr. Thomas Jesse Jones of the Phelps-Stokes Fund, Rev. and Mrs. James M. Speers of the Presbyterian Board in New York. Mrs. Speers is the daughter of the late Dr. William S. Dodd, Missionary of the American Board in Turkey.

Rev. William L. Curtis of the Doshisha University has had the, perhaps, unique experience of finding the solicitation of advertisements *pleasant* work. The advertisements are for special numbers of the Japan *Mission News* and the *Mission Directory,* and the work has meant most cordial friendly contacts with business men of Kobe, Yokohama and Tokyo. Mr. Curtis is a member of the mission's publicity committee; other activities outside his work in the university are Bible classes and English and singing classes, occasional preaching services and chapel talks.

Rev. Henry T. Perry, a retired missionary of the Board, whose gift of the diaries covering his period of service in Turkey was noted in the *Herald* for December, 1927 (page 459), has just passed his ninetieth birthday. "The whole experience of my missionary life has been joy," he writes; "joy has been its outcome even in times of grief. If I were to live again my life, I would take it, if the Lord so willed, along the same course in Turkey."

Isabel Brown Rose of Sholapur has on press a new novel, "Diana Drew," which Fleming Revell Company will issue early in the summer. Mr. and Mrs. Rose left India on April 4, expecting to be in the United States, where the greater part of their furlough will be spent, by July or August.

The honor of having introduced the observance of Mothers' Day among the Protestant churches of Spain belongs to Mrs. Wayne H. Bowers of the American Board of Commissioners for Foreign Missions. "Many Spanish friends are sending me cards in memory of this event," writes Mrs. Bowers. "They celebrate it with enthusiasm."

Rev. George M. Cowles has conducted the quarterly Communion Services in all the Umzumbe outstations since his return. On one of his last trips he was ten hours in the saddle on a day of furious heat, with a long communion service to anticipate at the end of the journey. The heat was so terrible that at one place he got off his horse and put water on his head; he could "hear it sizzle," he said. But he did not get sick in spite of his sixty-five years. He has been spending his week-ends, and practically every Sunday, at his distant stations, and is getting six churches and two pastors' houses built. At last Umzumbe is to have two pastors, who have just graduated from Mr. Stick's theological class at Amanzimtoti and will be ordained in July. Educationally Umzumbe is prospering, with 200 in the Station School and 53 in the Night School for herder boys.

Dr. William L. Nute received in May from the Turkish authorities his permit to practice medicine in the Republic of Turkey.

Rev. John S. Porter's daughter, a graduate of Mount Holyoke College, is with him and is studying in the University of Prague, which is the second university with regard to age on the continent. Dr. Porter's son, Livingstone, is writing as his thesis for the degree of Ph.D. "The Prague University in the Middle Ages." The subject was assigned to him by the University of California.

Rev. Bryan S. Stoffer has been elected president of the American College, Madura, India. Since his appointment to the Madura Mission in 1923 he has been connected with the educational work in Pasumalai, acting as principal of Union Theological Seminary during Dr. Banninga's absence on furlough. A graduate of Ashland and Oberlin Colleges, he took his theological course and the degrees of Master of Arts and Doctor of Philosophy at Chicago University. In 1923 he married Miss Frieda Price of Nappanee, Ind., a graduate of Ashland College.

Rev. Julius S. Augur, who has been a missionary of the Board in the Philippines since 1916, supervisor of churches and schools for the Bagobo tribes in the Davao district, has resigned from the Board and accepted the position of executive secretary of the Hillyer Institute, Hartford, Conn., entering upon his new duties on May 1. Mr. Augur is a graduate of Yale, and has done Y. M. C. A. and social service work in this country before going to the foreign field. He opened six playgrounds in his home town, Meriden, Conn.

Rev. Albert E. LeRoy, with his stalwart form, iron-gray hair and bronzed face, looks as if he had fought through a long campaign in a tropical country. And so he has. For he has built up to its present efficiency Amanzimtoti Institute in Adams, Natal, a school with which he was connected over a quarter of a century as principal. It is "the Hampton of Natal," with its Normal, Agricultural, Industrial, Theological Departments, and Mr. LeRoy's early life fitted him in a very special way for his task. Born in Petrolia, Pa., he became self-supporting at the age of twelve, acquired a great deal of business experience, taught school two years, and put himself through Wabash College, graduating in 1897. He then spent a year each at three theological seminaries, Western, Auburn, and Oberlin. At Oberlin he met Miss Rhoda Clarke of Cherokee, Iowa, who graduated from Oberlin College in 1898. They were married in 1901 and went to Africa the same year. Resigning from the staff of the Institute in 1926, Mr. LeRoy is, during his leave of absence from the Zulu Mission, superintendent of the Walker Missionary Home, a home for missionaries on furlough, and missionaries' children, in Auburndale. Mrs. LeRoy ably seconds him in this work, as she did in Africa.

Mr. and Mrs. Albert E. LeRoy
Superintendents, Auburndale Missionary Home

Rev. and Mrs. William C. Bell of the West Central Africa Mission live right next door to the LeRoys in Auburndale, although in Africa they were separated by the width of the continent. Mrs. Bell is the gracious hostess of Walker Cottage, where many single missionaries and missionaries without children, spend some time while on furlough. Mr. Bell is doing a great deal of speaking and writing on the behalf of his mission, for he is trying to help it celebrate its Jubilee in 1930 by the erection of a much-needed hospital in Dondi, and dormitories for Means School for Girls and for Currie Institute, and school and medical work buildings in Bailundo, Ochileso and Sachikela. Mr. Bell was born in Lockport, N. Y., and Mrs. Bell in Ithaca. After his graduation from Cornell University in 1897, they were married, and went out to Africa, where they worked under the Phil-African League (now the Swiss Mission) until 1907, when they joined the Mission of the American Board. Mr. Bell, who, before he left on his furlough, was Principal of Currie Institute, Dondi, has always carried a heavy load of work and responsibility.

Mrs. Frederick R. Dixon would be remembered by the most casual acquaintance in America on account of three things: her beautiful music—for she is an accomplished violinist—and David and Barbara, two of the most engaging and original small people one is likely to be for-

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tunate enough to meet. Mrs. Dixon was Madeline Halford of Pittsfield, Mass. She graduated from Middlebury College in 1919, married Frederick Dixon in 1920, and went out with him to Africa; there they joined the Rhodesia Branch of the South Africa Mission. They have volunteered for the new work in Portuguese East Africa and are full of enthusiasm about it. Mr. Dixon has been spending the last few months in Portugal acquiring the necessary familiarity with its language, and in July Mrs. Dixon and little David and Barbara left to join him.

A charming afternoon wedding took place on Monday, June 25, at 3.30 o'clock in the Hyde Park Congregational Church, when Miss Margaret Clara Owen, daughter of Rev. George W. Owen, became the wife of G. Ross Thomas of Chester, Pa. A reception followed the ceremony. An interesting fact is that the officiating clergymen were Rev. George W. Owen, father of the bride, and Rev. Frederick C. Thomas, father of the bridegroom. Mr. Thomas is pastor of the Methodist Episcopal Church of Oxford, Pa. The maid of honor was Miss Margaret Eggleston, sister of the bride, and a recent graduate of Carleton College, while the best man was Frederick C. Thomas, Jr., a graduate of Wesleyan and brother of the bridegroom.

A touch of romance is found in the fact that Mr. and Mrs. Thomas are sailing on September 28 on the *S.S. America* for Marathi, India, where Mr. Thomas will be business manager and treasurer of the Marathi Mission, conducted by the American Board of Commissioners for Foreign Missions. This mission, which was founded in 1813, was the first work established by the American Board in any country.

Miss Owen is a Mt. Holyoke girl, class of 1926, and for the past two years has been psychologist at Perkins Institute for the Blind. Mr. Thomas was graduated from Wesleyan University in 1924, and in 1926 received his M.B.A. from Harvard School of Business Administration. He has been associated with the Liability Assurance Corporation of New York City.

THE CHRONICLE

SAILINGS FOR THE FIELD

June 6. From New York, Rev. and Mrs. George E. White, returning to Anatolia College, Salonica, Greece.

June 16. From Providence, Mrs. Emily R. Block, *en route* to St. Paul's Institute, Tarsus, Turkey.

June 19. From New York, Mr. Francis S. Wilder, *en route* to Ahmednagar, India.

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June 20. From New York, Miss Elsa Feichtinger, *en route* to Smyrna, Turkey.

June 21. From Vancouver, Miss Louise Crow, *en route* to Woman's Christian College, Madras, South India.

June 22. From San Francisco, Miss Beatrice S. Cosmey, *en route* to Woman's Christian College, Madras, South India.

June 23. From New York, Rev. Merlin W. Ennis and family and Miss Una J. Minto, returning to West Central Africa Mission.

June 23. From New York, Miss Elizabeth Arnold, *en route* to Anatolia College, Salonica, Greece.

July 4. From Southampton, England, Miss Mary Thomas and Miss Louise Rounds, *en route* to West Central Africa Mission via Coimbra, Portugal.

July 8. From Boston, Mrs. Frederick R. Dixon and children, returning, via Southampton, England, on September 1, with Mr. Dixon, to West Central Africa Mission.

ARRIVALS FROM THE FIELD

May 17. In San Francisco, Miss Lillian Picken of Satara, India.

June 18. In New York, Dr. and Mrs. Wilson F. Dodd, of Beirut, Syria.

June 19. In New York, Dr. Katherine B. Scott, of Vellore, India.

June 22. In San Francisco, Rev. and Mrs. William P. Woodard, of Sapporo, Japan.

June 24. In Boston, Miss Edith Sanderson, of Brousa, Turkey.

July 8. In Boston, Miss Laura D. Ward, of Diongloh, Foochow, China.

BIRTHS

April 20. In Natal, South Africa, a daughter, Edna Eleanor, to Mr. and Mrs. John A. Reuling.

May 4. In Kienning, Fukien, China, a daughter, Delia, to Rev. and Mrs. George W. Shepherd.

June 13. In Constantinople, Turkey, a son, to Mr. and Mrs. Harold T. Pence.

MARRIAGES

June 23. In Auburndale, Mass., Miss Anna LeRoy, daughter of Rev. and Mrs. A. E. LeRoy of Zulu Mission, and Mr. Allyn Waterman.

June 23. In Brookline, Mass., Miss Faith Wiggin, daughter of Frank H. Wiggin, Treasurer of the American Board from 1896 to 1920, and Mr. Frank Metcalf Exner.

June 25. In Hyde Park, Mass., Miss Margaret C. Owen, daughter of Rev. George W. Owen, and Mr. G. Ross Thomas.

July 2. In New York, Miss Jean Dickinson of the North China Mission and Dr. Truman Squire Potter.

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